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KULLOJA

[No 2, February 1988]

Let Us Give Full Play to the Superiority of the Socialist System

41090018 *Pyongyang KULLOJA in Korean No 2, Feb 88 pp 3-11*

[Text] Today, socialism is vigorously moving forward charting its bright future while playing the leading role in history. With the advance of the times, the power of attraction of socialism has constantly increased, making it a common goal for humanity to move toward socialism.

It has been very long since the socialist system was established separately in various countries and the people of the world began to recognize its superiority. However, capitalism still remains a dangerous force and an acute struggle is going on between socialism and capitalism.

For socialism to emerge victorious in its struggle against capitalism, it is necessary to give play to the superiority of socialism over capitalism in every aspect of social life to the fullest extent and on a constant basis.

Giving full play to the superiority of socialism at the present time is the only way to guarantee victory for socialism over capitalism. For all members of society to thoroughly recognize the superiority of the socialist system and actively struggle to bring it into play is a most thoroughgoing revolutionary stand of the working class and a historical task that brooks no delay in fulfilling the cause of communism.

We should deeply cherish the high national pride and revolutionary self-esteem we feel in living and struggling under our socialist system, the best in the world, created by our party and the leader, and strenuously fight on to add luster to this system, thereby creditably fulfilling our historical duty.

Socialist System Is the Most Superior Social System Consistent With the Innate Independent Nature of Man

It has long been a cherished desire of mankind to establish a social system consistent with the innate independent nature of man.

Nevertheless, all known socialist systems in history were far from the kind of socialist system in which the masses of working people occupies the position of being the master. In the old society the masses of working people had long lived in conflict with its social system. Social systems which trampled upon the independent stand and attitude and creativity of the masses of working people, with the exception of the primitive communist system, had prevailed in human society for thousands of years. That is why the masses of working people came to long

for a social system which would embody their aspirations and which would be consistent with the innate nature of man, and thus launched into a struggle to overthrow the system of exploitation and build their ideal social system.

The bourgeoisie took advantage of this desire of the masses of working people in its struggle against feudalism. The capitalists, while preaching that capitalism was a "natural system" embodying "liberty" and "equality," attempted to "perpetuate" the system of exploitation based on wage labor. However, this attempt on the part of the capitalist class completely went bankrupt when the working class made its debut on the stage of history.

With the emergence of the working class as the main force of the revolution and with the appearance of the advanced revolutionary thought came to be mapped out scientific strategy and tactics designed to fulfill the desire of the masses of working people to create a social system consistent with the inherent nature of man. The revolutionary working class and its representatives formulated the socialist system to be an advanced social system erected on the ground from which capitalist exploitation was liquidated, the social system embodying the aspirations and demands of the working class. From then on, the theory of revolution of the working class began to recognize that the superiority of the socialist system is defined in terms of the uprooting of exploitation of man by man and the predominance of communal ownership of the means of production.

This view on the socialist system and its superiority has long become an ideological weapon for the masses of working people in waging a strenuous struggle for socialism, and the guiding principle in defending and preserving the socialist revolution after its initial victory.

With the growing demands of the revolution, the view on the socialist system and its superiority has also deepened and developed. This was a historical necessity.

Entering our time, the socialist system came to exist in many countries, and socialism began to expand on a global scale winning over the hearts of the progressive people of the world. The changing circumstances urgently demand that the socialist system be further consolidated, that its superiority be brought into full play, and that the power of attraction of socialism be further strengthened among the broad masses of working people. To meet these demands, it is necessary, while stressing the class characteristics of the socialist system, to make the superiority of the socialist system understood in great depth, in keeping with the goals and ideals of this system. This raises a very urgent problem in relation to the circumstances in which the present-day imperialists are intensifying their ideological and cultural infiltration of and economic pressures upon socialist countries as never before and stepping up their anti-socialist machinations on a global scale.

Through their ideological and cultural infiltration of and economic pressures on socialist countries, the imperialists are active in their attempt to undermine the noble thought and feelings of the people about the socialist system and their faith in the superiority of this system. All antisocialist machinations of the imperialists are directed at neutralizing the superiority of the socialist system. Therefore, to thwart this move of the imperialists and realize the lofty ideals of socialism, it is necessary to constantly perfect the understanding of the socialist system and of its superiority in keeping with ever changing historical conditions.

The great *chuche* ideology, embodying this demand of the times, has brought about a historical turnaround in the view of the socialist system and of its superiority. The *chuche* ideology, a man-centered philosophical world view and a revolutionary doctrine illuminating the road in charting the destiny of mankind, has led to the establishment of a methodology capable of providing a perfect perception of the socialist system and to a new formulation of the superiority of this system with man at the center.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Only the socialist system can assure the people of a social condition which will enable them to live and develop in a manner consistent with the independent and creative nature of man."

The immortal *chuche* ideology elucidates that the socialist system is an advanced social system which enables all members of society to live in the manner consistent with the independent and creative nature of man.

Clearly embodied in the *chuche* view of the socialist system is the class character of this system.

The class character of the socialist system is defined according to the social groups that are the masters of the system. The answer to the question of who the masters of the social system are is one of the important indicators of the degree of its progressiveness.

The working class is the class which in our time demands a social system consistent with the independent nature of man. The working class, by virtue of its inherent class character, is an advanced class which most thoroughly protects and materializes the independent stand and attitude and creativity of the masses of working people. Only under the leadership of the working class will the masses of working people free themselves from all kinds of class domination and subjugation, occupy their position as real masters of society, and play their roles as

masters. The socialist system, by virtue of its working-class character, provides members of society with conditions necessary to live and develop in a manner consistent with the independent and creative nature of man.

An elucidation of the working-class character of the socialist system, although it clarifies the important side of the socialist system as distinct from the capitalist system, falls short of providing a whole picture of the socialist system. To formulate a perfect view of the socialist system, it is necessary to go so far as to provide a clear answer to the question of to what extent practical conditions conducive to giving full play to the independent stand and attitude and creativity of the masters of this system are in place. An answer to this question can be provided only when the superiority of the socialist system is examined with man at the center, in other words, on the basis of the independent and creative life of the masses of working people.

People can be assured of an independent and creative life only when they are welded into a sociopolitical organism having an undying power of independent life. None but people who are welded into a sociopolitical organism will have a noble sociopolitical life and live a life that is most worth living and eternal. The life of these people is really consistent with the inherent nature of man as a social being. A life which is detached from the social collective and which merely satisfies the demands of physical life is inconsistent with the inherent nature of man and not different from animal life.

Socialist society is a society in which class antagonisms are eliminated, all kinds of exploitation and oppression are removed, and all members of society live by forming a sociopolitical organism, rallied around the leader under the leadership of the party. People living in socialist society regard it as their highest honor and ideal to preserve and glorify their sociopolitical lives as members of the social collective. If people are not welded into a sociopolitical organism, they will be unable to live an independent and creative life, no matter how highly productivity has developed and no matter how much material wealth has increased. Only the socialist system can assure the people of social conditions that will enable them to live and develop in a manner consistent with the independent and creative nature of man.

In order for people to maintain and glorify their sociopolitical lives, they should live according to the pattern of activity of the sociopolitical collective. Collectivism is the principle of life, the principle of activity, consistent with the inherent nature of man as a social being. In socialist society, the life of the social collective is more precious than the life of an individual, the former being the matrix from which the latter evolves. Only under the socialist system can people lead their lives in a manner consistent with the inherent nature of man, helping and leading one another.

The chuche view of the socialist system elucidates that the superiority of the socialist system as seen from the chuche point of view lies not merely in that this system, as described above, provides a more affluent life for the masses of working people, but more importantly, lies in that it substantially insures for all members of society a life worthy of living as human beings, a life consistent with the inherent independent and creative nature of man.

With the establishment of the chuche view of the socialist system, it has come to be elucidated that socialist society is a society embodying the aspirations and demands of the masses of working people for leading an independent and creative life while sharing the same fate and fortunes with one another, and at the same time, the inherent superiority of the socialist system over the capitalist system has come to be formulated for the first time. This has been accompanied by a methodological shift from the past practice of viewing the superiority of socialist system exclusively from the standpoint of the class aspects of the system to the methodology of using the independent nature of man as the standard in viewing the superiority of socialism. The chuche view of the socialist system and its superiority characterizes the theory of revolution, accurately embodying the goals and ideals of socialism as well as the class character of this system.

The justness of the chuche view of the socialist system has been amply corroborated by the reality in our country.

Today, the socialist system in our country is the most superior social system that assures all the people of real political freedom, democratic rights, and a happy material and cultural life. In our country all the people are banded tightly together around the party and the leader, and the whole society is brimming over with the collective life ethos of helping and leading one another. The leader, the party, and the masses form the powerful self-dependent subject of the revolution in tight unity and solidarity; the sociopolitical life of the social collective and the common interests of society are thoroughly protected; and all the people are giving full play to the collectivist spirit—and this is where we find the intrinsic superiority of our socialist system and the guarantee for the solidity of this system.

With the chuche view of the socialist system established and brilliantly embodied in the revolutionary practice has come to be provided the guiding principle which will be able to deal a decisive blow, on the one hand, to the erroneous stand of evaluating socialism only from the point of view of immediate economic interests while ignoring the class character and the goals and ideals of this system, and on the other, to all attempts of the class enemies to contaminate socialist society with heterogeneous ideological elements and advocate a market economy.

The Socialist System Should Be Properly Managed and Operated

Giving full play to the superiority of the socialist system is an important problem which has to be solved in building socialism and communism without fail. With the problem of revolutionary transformation of society already solved, the cause of socialist and communist construction can be successfully promoted only on the basis of the continual consolidation and development of the socialist system.

It is far more complex and difficult to give play to the superiority of the socialist system than it is to establish the socialist system itself. No matter how outstanding a socialist system that has been established is, it cannot automatically bring its own superiority into play. The question of the superiority of the socialist system is one thing and that of brining this superiority into play is quite another. If we were to expect, merely on the basis of the enormous potential of the socialist system, that this system will demonstrate its superiority of itself, then we would end up making serious errors in the management and operation of the socialist system, unable to properly organize and enlist the creative activities of the masses in bringing the superiority of the socialist system into play.

Giving play to the superiority of the socialist system arises as all the more difficult task in countries which lagged behind economically and culturally in bygone days.

The question of establishing the socialist system can be successfully solved in a relatively short period of time under the correct leadership of the working-class party even in a country that has inherited a backward economy and culture from its old society. In countries like this, they have to carry out the task of eliminating their relative backwardness remaining in the economic and cultural fields alongside with the task of giving play to the superiority of the advanced socialist system.

It is not true that as soon as the people are freed from the old socialist system, their ideological, technological, and cultural standards will automatically reach the high level as demanded by the advanced socialist system. It will be some time before people come into possession of an advanced thought and reach a high technological and cultural standard and elevate the backward economy onto an advanced level.

Therefore, to bring the superiority of the socialist system into full play, an arduous struggle should be strenuously waged to overcome the old ideological and cultural residues bequeathed from the old society and lift the backward economy onto a higher level. The socialist system, which has only a short history compared with the centuries-old capitalist system, requires us to do much more than we have already accomplished in brining its superiority into play.

To bring the superiority of the socialist system into play means managing and operating the socialist system in a manner consistent with its inherent nature. The way to correctly solve this problem lies in bolstering the role of the masses of working people, masters of the socialist system, to the utmost and thoroughly maintaining the principles of management and operation suitable to the inherent nature of socialism.

A basic problem arising in properly managing and operating the socialist system is how to constantly improve the qualities of members of society.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"The problem of bringing the superiority of the socialist system into play is not related to the system itself alone but is closely related to the material and technological foundations of the society, specifically, to the social, cultural, and political standards of the masses of people, masters of the social system."

The socialist system is a social system embodying the demands and interests of the working class and the masses of working people determined to live independently cherishing their sociopolitical lives. Because of this intrinsic characteristic of the socialist system, the superiority of this system can be brought into full play only by the people who are tightly armed with the chuche ideology and have a remarkable creative ability.

As elucidated by the chuche ideology, the social system improves and its level of development is determined according to the degree of development of the ideological consciousness and the creative ability of the people, the master of the system. No matter how superior a new social system may be, the people may not be able to bring the superiority of the new system into play unless they possess a commensurable advance ideology, an ability to skillfully manage and operate the new system, and an experience in such management and operation, just as unskilled machine operator cannot make full use of the high performance of the new machine. Therefore, to bring the superiority of the socialist system into full play, the level of quality of members of society should be decisively improved.

If we believe that the socialist system will naturally be managed and operated well because of its inherent nature, then we would fall into the "doctrine of automatism" in bringing the superiority of this system into play. The view that the superiority of the socialist system can manifest itself automatically reflects the view that the inevitability of development of socialist society operates in a way divorced from the reformative activity of man.

The masters of society are the people, who are also the creators of history. There can be no law of social development operating outside of the creative activity of man. Each historical process takes place and develops only through the voluntary activities of the people. Only by improving the ideological, cultural, and political standards of the people and having them intensify their creative activities will it be possible to manage and operate the socialist system in a way consistent with its inherent nature.

An important problem in the management and operation of the socialist system is that of adhering to the principles and methods of management and operation consistent with the inherent nature of this system.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"The normal way of managing and operating the socialist system should be a thoroughgoing collective way."

The socialist system and the method of its management are inseparable. The capitalist system should be managed and operated by a capitalist method, and the socialist system by a socialist method. If an attempt is made to operate society by a method inconsistent with the inherent demands of the given society, conflict is likely to arise between the socialist system and such method of management. The adoption of the principle and method of managing society consistent with the inherent nature of the given society is of great significance particularly in socialist society whose superiority should be brought into play through the voluntary activities of the people.

The life of socialism is collectivism through and through. In socialist society, all workers are banded together as a sociopolitical organism in which they share the same fate, and relations of comradely cooperation and unity based on the collectivist outlook on life prevail among them. The superiority of the socialist system dominated by the collectivist outlook on life can be brought into full play only when this system is managed and operated by the collectivist principle and method. If the socialist system based on collectivism were to be managed and operated by the individualistic principle and method, it would amount to managing the socialist system by a nonsocialist method.

The collectivist method of management and operation is an excellent method capable of bringing the zeal and initiative of each member of the society into full play.

The intrinsic nature of collectivism lies in that members of society share the same fate and fortunes, helping and leading one another under the slogan "One for all, all for one!" Collectivism not only respects the common interests of the collective, but also values the interests of each

and every member of the collective. Only by the collectivist method will it be possible for the collective to better protect the independent stand and attitude and creativity of each member of the society and give fuller play to them, and demonstrate its power far beyond the scope attainable individually. On the contrary, it is impossible to bring the zeal and creativity of the people into play by individualistic methods. The individualistic method, based on the individualistic outlook on life, because it gives precedence to the interests of individuals over those of the collective, makes it impossible to bring the power of the collective into play and go further to properly set the creative power of the masses, the subject of history, in motion.

In properly managing and operating the socialist system, it is important to hold fast to the collectivist principle in the area of economic management.

The superiority of the socialist system should manifest itself not in social life alone but in all other areas as well. Only when the superiority of the socialist system is brought into full play in the area of economic life also, can the power of attraction of socialism be strengthened. To do so, the collectivist principle and method should be firmly adhered to in economic management.

One of the principled problems arising in this connection is that of thoroughly implementing the collectivist method of management in managing and operating the form of cooperative ownership.

The method of economic management is determined by the nature of ownership form. The cooperative economy, being a collective form of ownership, should naturally be managed and operated by the collectivist method. Only by managing and operating the cooperative economy by the collectivist method will there be no contradiction between the ownership form and the method of management. On the contrary, should we attempt to manage and operate the cooperative economy by some method other than the collectivist method, for instance, by an individualistic method, on the grounds that cooperative ownership is a form inferior to all-people's ownership and that cooperative farmers fall behind the working class in the level of consciousness, we would end up forcing the cooperative economy to step backward instead of making it move forward.

Cooperative ownership, although it has the character of being transitional, is not something close to private ownership but a type of socialist ownership, just falling behind all-people's ownership in the level of socialization. When viewed in perspective, it is inevitable for cooperative ownership to develop into all-people's ownership. In the countryside, the elements of peasant proprietary farming have long been eliminated through the process of the socialist transformation of the structure of the economy. The sideline economy of cooperative farmers exists not because elements of private ownership

survive within cooperative ownership itself, but its existence has something to do with the level of ideological preparedness of the peasants and the level of development of the nation's productive forces. Accordingly, within cooperative ownership, there is no factor whatsoever which requires the cooperative ownership to be operated by the petty bourgeois method, namely, the operational method formerly used in the period of private proprietary farming.

By the same token, when viewed from the standpoint of the level of the forces of production, there is no ground whatsoever for having to introduce the private proprietary operational method instead of the collective method of operation.

The cooperative rural economy, being a large scale economy, constantly approaches ever closer to communist economy. If a large-scale economy is operated by the private proprietary operational method, it may be out of keeping with the trends of the times in the development of the forces of production. The cooperative economy has huge productive and technological means and manages an enormous manpower. This kind of large-scale economy with a high level of socialization can rationally utilize enormous material means only when it is managed by the collective method. If the cooperative economy were to be operated by a proprietary method based on private ownership, its operational method will be out of keeping with the level of socialized production and work as a drag on the development of production.

An important problem in managing the economy on the principle of collectivism is that of operating the form of all-people's ownership in a planned manner under the unitary leadership of the socialist state.

In socialist society the one who is in charge of all-people's ownership is the socialist state embodying the will and demands of the masses of working people. The socialist state as owner of the means of production also has the absolute right to manage them. It is quite natural that the owner of the means of production should have the right to manage them. Factories and enterprises owned by the state are entrusted and given the responsibility by the state to manage and operate the productive and technological means and manpower belonging to all-people's ownership. In this connection, factories and enterprises enjoy a relative measure of autonomy in management and operation. The relative autonomy enjoyed by factories and enterprises in management and operation does not come in conflict with the intrinsic absolute right of operation possessed by the socialist state as the entity in charge of all-people's ownership. In socialist society based on collectivism, the interests and powers of factories and enterprises do not conflict with the interests and powers of the state, with the interests of the state placed above those of factories and enterprises. Accordingly, the interests of the state, the collective, the factory and enterprise, and the individual cannot be placed on the same level.

Given the circumstances in which the masses of people are engaged in revolution and construction in their capacity as the subject of the revolution, with each country as a unit, neither the individuals nor the small collectives in factories and enterprises can be the subject of history. For factories and enterprises to have complete autonomy in economic management runs counter to the intrinsic nature of socialist society based on collectivism. For them to fulfill their assigned tasks with relative autonomy under the unitary planned guidance of the socialist state is the way factories and enterprises are managed and operated in keeping with the nature of all-people's ownership.

The problems of managing and operating factories and enterprises in keeping with the intrinsic nature of the socialist system based on collectivism was brilliantly solved by the great leader Comrade Kim Il-song when he established the Taean work method. Firmly established under the Taean work system is the collective leadership system of the party committee, as well as the system of securing necessary conditions for orderly production and the unitary and concentrated guidance system for production. Under this system the superiors assist their subordinates, the experienced teach the uninitiated, all help one another in a comradely way, and all units closely cooperate with one another. The power of the Taean work system is the power of unity and cooperation, the power emanating from the collectivist method of management.

Let Us Actively Strive to Bring the Superiority of the Socialist System Into Full Play

The socialist system ceaselessly advances and develops. Continuing to develop at a high speed is an intrinsic characteristic and superiority of the socialist system.

The socialist system does not allow itself to mark time and stay at a low stage. Socialism has all necessary conditions and possibilities for continuing innovation, continuing forward movement. The enormous potential and possibilities of socialism can develop only through the voluntary activities of the masses of working people.

Enhancing the self-consciousness of the masses of working people as the subject of the revolution by giving priority to work with people, political work—this is the basic way of giving play to the superiority of the socialist system.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

“Only by giving priority to political work and enhancing the voluntary enthusiasm of the workers as the masters of the revolution will it be possible to give play to the

superiority of the socialist system and vigorously push forward with socialist construction.” (“On the Chuche Ideology,” monograph, p 69)

One's self-consciousness as the master of his own fate is an important content of independent ideological consciousness. One lacking consciousness as master can neither put up independent demands nor fulfill his responsibility and role in the struggle to satisfy these demands.

From this standpoint, and with the view that the fate of the socialist system depends on how the voluntary enthusiasm of the masses of working people is enhanced, our party has always attached primary importance to the ideological remolding of the people and consistently adhered to the principle of giving priority to political work over all other tasks.

Our people have been experiencing the power of our lofty spiritual culture. All that is resourceful and bright in our land is a living proof of the spiritual depth of our people. Our people, cherishing high national pride and revolutionary self-esteem in loftily attending the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, are determined to move forward with the spirit of taking 10, nay, 100 steps while others take one step. Only by continually enhancing this noble ideological trait of our people in keeping with the demands of the ever progressing times will we be able to strengthen and develop the socialist system in our country on a solid viable foundation.

To say that primary importance should be given to enhancing the voluntary enthusiasm of the people is not to say that we may neglect the work of consolidating the material and technological foundations of the socialist system in the struggle to give play to the superiority of the socialist system. It is our party's consistent policy to go forward with an equally tight grip on both the ideological and the material links, on both the people and the economy, in fulfilling the cause of socialist construction. If we were to give preference to human remolding, or if we were to proceed with human remolding and ideological remolding after first having completed economic construction, without going forward with a tight grip on both ideological and economic work at the same time, then we would end up failing to give play to the superiority of the socialist system in the correct manner.

The people can give full play to their self-consciousness of being the subject of the revolution only when they are armed with the chuche ideology and cherish it in struggle and life as their firm faith. Only when the people are armed tightly with the chuche ideology will they be able to devotedly struggle for the sake of the party and the revolution, and for the sake of the country and people,

with intense pride as members of the society which is welded into a sociopolitical organism with the leader at the center, and with self-consciousness as masters of the revolution.

By intensifying indoctrination in the *chuche* ideology among functionaries, party members, and workers to suit the demands of the developing realities, we should soundly prepare them as *chuche*-oriented communist revolutionaries thoroughly imbued with the revolutionary world outlook and the revolutionary view of the leader and possessing the revolutionary ethos of accepting and embracing the party's line and policy as absolute truth and as the most lofty requirement of life and unconditionally implementing them to the end.

In order that the superiority of the socialist system may be brought into play, the role of party organizations and state administrative agencies should be enhanced decisively.

In the struggle to give play to the superiority of the socialist system, all action-conscious members of society should participate and all material means of society should be mobilized and utilized. It is the working class, the heart of society and the driving force of the revolution, that is charged with the mission of organizing and commanding this complex task in a unified manner. As the guiding force in the system of the proletarian dictatorship, the party vigorously organizes and mobilizes the masses of working people in the struggle to give play to the superiority of the socialist system.

Our party is the organizer and helmsman in the struggle to give play to the superiority of the socialist system. The history of our socialist construction which has walked an arduous and proud road of victory tells that a decisive guarantee for bringing the superiority of the socialist system into full play lies in brilliantly executing party leadership.

Party leadership is executed through the activities of party organizations at all levels. Success in the struggle to continually strengthen the socialist system in our country established by the party and the leader depends, in the final analysis, on how party organizations at all levels carry out organizational political work.

All party organizations should carry out in a planned and coordinated manner their organizational political work designed to consolidate the independent subject of the revolution and inspire our people, who are infinitely loyal to the party and the leader, to continuing innovation, continuing forward movement.

The trail blazers who should hold the banner high at the head of the marching columns in the struggle to bring the superiority of the socialist system into play are the command personnel of the revolution, the cadres and functionaries. Party organizations should properly conduct work with functionaries, the core force of the

revolution, so that the latter may cultivate the revolutionary ethos and work style of responsibly accomplishing their work with the consciousness of being masters and applying themselves hard, putting their shoulders to the struggle to implement party policy.

The administrative responsibility for organizing the work of giving play to the superiority of the socialist system rests with state and economic organizations.

State agencies are charged with the overall leadership of society as the most comprehensive transmission belt linking the party to the masses. State and economic organizations in charge of the administration of society, should hold high the banner of three revolutions—ideological, technological, and cultural, and vigorously accelerate socialist economic and cultural construction and wage an active struggle to substantially secure a really independent and creative life for the masses of people.

State and economic organizations, by thoroughly preserving the *Tae'an* work system, the *chuche*-oriented socialist economic management system, and by constantly improving guidance to and control of the national economy, should consolidate and develop the socialist economic system and make new leaps in economic construction. By accelerating socialist cultural construction still more, organs of the people's government should further consolidate and develop the existing advanced educational and public health systems and implement various new people-centered cultural measures so that they can provide a more rewarding and cultured life for the people.

This year, the year making the 40th founding anniversary of our glorious fatherland, the DPRK, our party demands that the whole party, the whole country, and the whole nation rush forth and fulfill the vast tasks of the second year of the Third 7-Year Plan ahead of schedule. Respond to the militant call of the party and fulfill it, and this will afford a firm guarantee for further consolidating and developing our socialist system and hastening the victory of socialism.

All functionaries, party members, and workers should add glory to the *chuche* ideology by rallying airtight around the party and the leader and vigorously waging the struggle to give play to the superiority of the socialist system in our country.

The Great Vitality of the Tradition of Building a *Chuche*-Oriented Revolutionary Party
41090018b Pyongyang KULLOJA in Korean No 2, Feb 88 pp 12-17

[Article by Kang Sok-sung]

[Text] Many years have passed since the *chuche* revolutionary cause was pioneered and a brilliant revolutionary tradition of party building was established in the Paektu

forests. Our party, founded, strengthened and developed on the robust historical roots, has walked a unique road in the party building cause under the sagacious leadership of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, steadily perfecting its trait as the great pilot of the socialist, communist society.

Today, all our party members and workers are warmly looking back with immense pride and self-esteem upon the glorious and resplendent revolutionary history of our party embroidered with great leadership and immortal achievements and renewing their firm determination to staunchly fight on for the victory of the chuche revolutionary cause, rallied airtight around the Party Central Committee headed by the respected and beloved leader Comrade Kim Il-song.

The tradition of building a chuche-oriented revolutionary party is a glorious tradition founded by the great leader Comrade Kim Il-song amid the flames of the formidable anti-Japanese revolutionary struggle during which he blazed the cause of the Korean revolution.

The party building tradition of the working class was founded in the historic period in which the revolutionary cause was pioneered under the wise leadership of the leader, and as such, it is a precious revolutionary asset.

An outstanding leader, while blazing the road of revolutionary struggle, organizes a vanguard unit of the revolution, makes the broad masses action-conscious and organized, and skilfully organizes and enlists the masses in the revolutionary struggle with his polished leadership art. In this process, the thought and theory concerning party building is established, and with it the party building tradition of the working class is formed as a sum total of the valuable achievements and experience of the party. The working-class party, on the basis of this historical root, ceaselessly strengthens and develops and continues to walk the road of the party building cause until consummation.

The great leader Comrade Kim Il-song early on embarked upon the road of revolution and founded the immortal chuche ideology, and in the period of the glorious anti-Japanese revolutionary struggle, pioneered the road of building a genuine revolutionary party of the working class, thus founding the shining party building tradition of our party.

The great leader Comrade Kim Il-song taught as follows:

"Through the anti-Japanese revolutionary struggle, numerous communist cores were brought up, the unity and solidarity of the revolutionary force in ideological will achieved, immortal revolutionary exploits and rich and precious experiences in struggle accumulated, and a revolutionary work method and people-oriented work style created. In this process, the organizational and ideological foundations for founding a revolutionary

Marxist-Leninist party were laid and the glorious revolutionary tradition of our party established." ("Collected Works of Kim Il-song," Vol 30, p 527)

The great leader Comrade Kim Il-song, embarking upon the road of revolution with the fate of the country and people on his shoulders, organized the Down-With-Imperialism Union (DIU) with the idea of forming a vanguard organization which would carry out the anti-Japanese revolutionary struggle by relying on the masses under the right fighting program, and this move marked the beginning of our revolution and the starting point of the struggle for founding a chuche-oriented revolutionary party.

Upon achieving his valuable achievement and experience in building a revolutionary organization through the founding of the DIU, the great leader Comrade Kim Il-song presented the policy of founding a chuche-oriented party at the historical Chialun Conference, and on 3 July 1930, formed the first party organization, marking the beginning of our party.

While organizing and leading the anti-Japanese armed struggle, the great leader Comrade Kim Il-song speedily expanded base party organizations and formed the Korean People's Revolutionary Army party committee and established an orderly system of leadership exercised by party organizations with this committee at the center, thereby firmly establishing the partywide leadership of the Korean revolution.

In the days of the glorious anti-Japanese revolution, the thought, theory, and method of building a new type of party of the working class embodying the chuche ideology were established, and rich experience in building party organizations was accumulated. With the possession of this great tradition, whose content consists in the new ideological, theoretical, and practical assets which would serve as a precious resource in building a chuche-oriented party, our party building cause began to walk a really sacred path.

The tradition of building a chuche-oriented revolutionary party was brilliantly inherited and developed, demonstrating its great vitality, in the long journey of our revolution.

The cause of building a working-class party proceeds carrying with it its inheritability in the course of forming its tradition and goes through many stages of development until consummation. To ultimately consummate the party building cause, it is necessary to correctly solve problems concerning the inheriting of the party building tradition founded by the leader. Even if the working-class party has traveled the inevitable course of development as the party in power, the revolutionary character of the party would degenerate and ultimately fail to fulfill its mission if it fails to correctly settle the question of inheriting the party tradition.

It is not only because the party has a great party building tradition but also because it has inherited and developed this tradition without interruption, giving full play to it that the history of our party shines so radiantly.

By inheriting and developing the party building tradition founded during the period of the anti-Japanese revolutionary struggle, our party brilliantly consummated the party founding cause in the short post-liberation days and entered a new stage of development to become a mass party, a party with the *chuche* ideology firmly established in it and destined to achieve the unity of the communist movement, and accumulated valuable experience that would enable it to continually strengthen and develop as a *chuche*-oriented revolutionary party.

The tradition of building a *chuche*-oriented revolutionary party is ceaselessly developing and getting enriched, demonstrating its great vitality, under the wise leadership of the dear Comrade Kim Chong-il.

It is an immutable will and indeflectible faith of the dear Comrade Kim Chong-il to carry on the party building cause pioneered and triumphantly advanced by the great leader Comrade Kim Il-song, from generation to generation until attainment, by resolutely protecting and preserving and brilliantly inheriting and developing the revolutionary *chuche* tradition.

Setting forth as an important task in building our party to completely inherit and develop the revolutionary tradition, the dear Comrade Kim Chong-il has provided perfect answers to theoretical and practical questions arising in inheriting the tradition and is energetically leading us to brilliantly implement these answers in party work and party activity.

Our party set forth the militant program for the conversion of the whole party to the *chuche* ideology as a general task for the fulfillment of the party building cause and has successfully implemented it; and in this process, the sagacious leadership of the dear Comrade Kim Chong-il in inheriting and developing the tradition of building a *chuche*-oriented revolutionary party has been fully executed.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Our party, looking to its own future and the future of the revolution, set forth the strategic policy of converting the whole society to the *chuche* ideology, and as a precondition for this policy, actively struggled to achieve the conversion of the whole party to the *chuche* ideology." ("The WPK Is a *Chuche*-Oriented Revolutionary Party That Has Inherited the Glorious 'DIU' Tradition," monograph, p 16)

The struggle to achieve the conversion of the whole party to the *chuche* ideology is a noble undertaking to carry on the party building cause from generation to generation until consummation and to strengthen and develop our party into a *chuche*-oriented revolutionary party both in name and reality. The tradition of building a *chuche*-oriented revolutionary party has been brilliantly carried on and developed with immense vitality amid this sacred struggle, greatly contributing to the fulfillment of the party building cause.

What is important in our party's leadership in carrying out and developing the tradition of building a *chuche*-oriented revolutionary party is above all to resolutely defend and hold fast to the guiding thought of the party and further deepen and develop it.

The guiding thought of the working-class party is the revolutionary thought of the leader, and it is the basic element characterizing the nature of the party. In order for the party to hold fast to its revolutionary character more than ever before and fully play its mission and role as a weapon for the revolutionary struggle, it should see to it that only its guiding thought, the revolutionary thought of the leader, unitarily prevails within the party. A party which cannot resolutely defend its guiding thought cannot be said to have the full face as the party of the leader.

The history of our party founding which began with the struggle to implement the DIU program was the process of upholding the revolutionary thought of the great leader as the guiding thought of the party in the making and implementing it. It was the revolutionary thought of the great leader, the immortal *chuche* ideology, that our party has upheld as its guiding thought and implemented it in party work and party activity ever since its inception. To succeed this noble tradition is a principled question directly linked to the task of protecting and preserving the character, face, and cause of our party as the party of the leader.

With profound attention to this principled and important question, the dear Comrade Kim Chong-il has upheld the *chuche* ideology as the only guiding thought of our party, unitarily systematized it, and comprehensively deepened and developed it.

The dear Comrade Kim Chong-il, who has enriched the treasure house of our party's guiding thought with new ideological and theoretical assets, has wisely led us to conduct party work and party activity by upholding the *chuche* ideology as the foundation of the world view, as a methodological weapon, to the hilt, and thoroughly subordinated all ideological work to dyeing the whole society one color with the *chuche* ideology, thereby establishing in the whole party and society the revolutionary ethos of thinking, working, and living in accordance with the *chuche* ideology.

For the whole party and all the people to arm themselves tightly with the immortal *chuche* ideology and only follow the road indicated it represents the brilliant succession, at a high stage, of the tradition of the dogged struggle waged by our revolutionary force in the exploratory period of the Korean revolution, with the revolutionary thought of the respected and beloved leader Comrade Kim Il-song as the only guide. This indicates that by establishing the unitary domination of the guiding thought based on the revolutionary thought of the leader, our party building cause is confidently advancing on the straight road of victory, with an ability to sustain its inheritability.

In the leadership of our party in carrying on and developing the tradition of building a *chuche*-oriented revolutionary party, it is also important to vigorously carry out work designed to consolidate the party in organizational and ideological terms.

The organizational and ideological consolidation of the party is a very important and principled problem in party building. Viewed from the historical standpoint of development of the party, the founding, strengthening, and development of the party proceeds on the basis of a firm organizational and ideological foundation, and when the party is not strong in organizational and ideological terms, it is impossible to firmly insure the unitary leadership of the political leader or to stoutly carry on the bloodline of the party.

Attaching primary importance to the organizational and ideological consolidation of the party, the dear Comrade Kim Chong-il has seen to it that the task of consolidating the party organizationally and ideologically were pushed more vigorously on the basis of the successes and experience already achieved in this task to suit the new stage of development of our party and our revolution.

Our party proposed as a basic means for consolidating the party in organizational and ideological terms to establish the unitary ideological system of the party, organizationally consolidate the party force, step up party life and ideological indoctrination work among cadres and party members, and enhance the functions and role of party organizations, and has wisely led the struggle to implement this proposal.

For its consolidation, our party has waged an all-out ideological war to make cadres and party members cherish their loyalty to the party and the leader as a firm faith, by intensifying and developing the work of establishing the unitary ideological system. In addition, our party has selected cares on the basis of their loyalty and ability for placement, and consolidated the cadre force by mixing the elderly, the middle-aged, and youths in a farsighted manner, and ceaselessly improved the qualitative composition of the cadre force through the cadre reserve training work and the work of insuring the purity of the cadre force. On the other hand, the party has turned the party force into an elite force; established a

strong discipline so as to make the whole party down to the base level move as one under the unitary leadership of the Party Central Committee; and taken various revolutionary steps to conduct party life on a high politicoideological plane.

The sagacious leadership of our party has enabled us to consolidate the party like bedrock into an invincible party, pure in ideology and solid in organizational terms, to suit the demand for the conversion of the whole party to the *chuche* ideology, and brilliantly accomplish the historic task of firmly establishing the leadership system which will carry on the cause of the leader from generation to generation until consummation.

Today, our party ranks have been solidly consolidated as a monolithic force capable of protecting and defending the party and the leader and, supporting them with loyalty in whatever adversity, the partywide leadership system has been thoroughly established. This indicates that the work of consolidating the party, the work of consolidating the organizational and ideological foundations of the party, has been successfully accomplished.

In the leadership of our party in succeeding and developing the tradition of building a *chuche*-oriented revolutionary party, it is also important to strengthen and develop the unity and solidarity of the party onto a higher stage.

Unity and solidarity are vital to the party which is making revolution and a problem of fundamental significance in the fulfillment of the party building cause. Only by insuring the unity and solidarity of the party and purity of this unity and solidarity will the working-class party be able to unswervingly carry on the bloodline of the party throughout the entire historical period in which the cause of socialism and communism will be consummated and to fulfill its duty as the revolutionary party charged with the attainment of the cause of the leader.

On the basis of a scientific analysis of the historical experience of our party in the struggle for party unity and solidarity, the dear Comrade Kim Chong-il has defended and preserved and further enriched the thought of the great leader on unity and solidarity and lifted the struggle to consolidate party unity and solidarity rock-like onto a new, higher stage.

Party unity and solidarity can be achieved only through struggle. The struggle of our party to this end has been very intense and complex. Even after the crushing of the vicious machinations of the antiparty factional elements and the removal of the factional filths, our party had to continue the struggle against the antiparty revisionists who raised their heads in the period in which the enemies at home and abroad were stepping up their maneuvers more intensely than ever before.

The dear Comrade Kim Chong-il saw through on time and exposed and smashed each and every one of the machinations of the antiparty revisionists to belittle and emasculate the revolutionary tradition of our party and transplant the capitalist ideology and feudal Confucianism in our society, and led us to wage the struggle to clean up the residues of the poison spread by them, in close conjunction with the practical struggle to accelerate socialist construction. In this way, he thoroughly preserved party unity and solidarity.

Our revolution, which had walked a triumphant and glorious road, urgently demanded at the beginning of the 1970's that our party be consolidated still more and that party unity and solidarity be maintained at a still higher level, to suit the new stage of development in which the conversion of the whole party and the whole society would take place.

The dear Comrade Kim Chong-il comprehensively elucidated his idea of wholehearted unity, the basic content of which is unity and solidarity centered around the leader, unity and solidarity based on the revolutionary thought of the leader, and which calls for preservation and succession of this unity and solidarity from generation to generation; by this elucidation, he paved the way for securely achieving a great victory in the struggle to achieve unity and solidarity and for further augmenting the might and militancy of the party, even when the new generation takes over and no matter how complex the revolution may become.

The dear Comrade Kim Chong-il elucidated the basic principles governing the work of establishing the unitary ideological system of the party and brought up party members and workers as *chuche*-oriented revolutionaries infinitely loyal to the great leader; and by seeing to it that the work of establishing the unitary ideological system was carried out in close conjunction with the work of realizing unitary party leadership, he has lifted the unity and solidarity of the party onto a new, higher level.

Tightly grasping the task to establish the unitary ideology of the party and the party leadership system as a basic line on party building and as a basic principle governing its organizational activity, our party is constantly intensifying and developing this task in order that unity and solidarity based on loyalty to the party and the leader and on the revolutionary thought of the leader may be protected and preserved and that the task of preserving this unity may be carried on from generation to generation.

The tradition of unity historically handed down under the wise leadership of the party has burst into bloom at a new, higher stage and been solidly consolidated as an inexhaustible resource which will enable us to vigorously advance the party building cause.

For the leadership of our party in inheriting and developing the tradition of building a *chuche*-oriented revolutionary party, it is also important to strengthen and develop kindred relations between the party and the masses of people.

The working-class party is a political helmsman who protects the interests of the masses and carries out the revolution by organizing and mobilizing them. A party divorced from the masses cannot be the backbone of the sociopolitical living organism; such a party is not only incompetent but also likely to endanger its own very survival. The strength of the party lies in that the party is deeply rooted in the masses, enjoys their support and trust, and knows how to organize and mobilize them.

The kindred ties between the party and the masses that are of great significance in party building is our party's unique tradition that has been carried down since the inception of the party. This tradition has been inherited and developed at a new, higher state under the wise leadership of our party, demonstrating its great vitality.

To strengthen its kindred ties with the masses, our party has seen to it that party organizations and functionaries enhance their party spirit, working-class spirit, and people-mindedness, and consolidate the class position of the party by thoroughly implementing the revolutionary mass line, while banding together the masses at all levels tightly around the party. In addition, our party in orderly fashion set up the party work system with a grip on work with people as its basics, and adopted the anti-Japanese guerrilla work method and its embodiment which was developed to suit the new condition of advancing socialist construction, namely, the Chongsan-ri spirit and the Chongsan-ri method, as the traditional work method of our party, thereby magnificently realizing the party leadership of the masses. In the process of having party organizations and functionaries thoroughly implement the great-leader-style work method, our party has overcome the outmoded work methods, such as the administrative style of party work, bureaucratism, and the flaunting of party authority, and made functionaries go deeply among the masses wearing knapsacks on their back like anti-Japanese guerilla commanders to carry out their assignments by sharing the same fate and fortunes with the masses. Each time a difficult and huge task was called for, our party presented appropriate slogans and policy, and while carrying out the task by making an all-out mobilization of the whole party, the whole nation, all the people, evoked the support of the masses for the revolution and construction, thereby continually enhancing the leadership authority of the party and improving its organizational skill.

Through its revolutionary leadership of the masses, our party has achieved kindred ties with the masses that cannot be severed by any force and accumulated rich experience on the basis of which it will be able to further solidify and develop its ties with the masses to become a

complete whole with them. This is another signal of success our party has scored in its struggle to build itself into a chuche-oriented party.

In this way, under the wise leadership of the dear Comrade Kim Chong-il, the tradition of building a chuche-oriented revolutionary party has been further developed and enriched and solidly consolidated into a cornerstone for ages for carrying on the party building cause until attainment.

Thanks to the great leadership which is carrying on and developing the tradition of building a chuche-oriented revolutionary party, our party has today strengthened and developed into a party that has been built and is carrying out its activity with the chuche ideology as its guide, a party within which the partywide unitary ideological system has been firmly established and which has achieved airtight unity and solidarity on the basis of the chuche ideology, a party which has kindred ties with the masses and is struggling to fulfill the chuche revolutionary cause, a glorious chuche-oriented party; and has proudly become known as a revolutionary party which is going forward with solving in the most brilliant way the question of inheriting the cause of the party.

An infinitely bright future lies ahead for our party and revolution, which are brilliantly carrying on and developing the tradition of building a chuche-oriented revolutionary party under the great ideology and the great leadership.

Never before in the history of our party was our people confidently advancing, brimming over with poise and optimism and cheerfully looking forward to the bright future as they are now..

The bright future of our party and our revolution is securely guaranteed first of all by the fact that by the brilliant succession of the tradition of building a chuche-oriented revolutionary party, our party is capable of permanently holding fast to its revolutionary character in whatever circumstances.

By inheriting the revolutionary assets created by the respected and beloved leader Comrade Kim Il-song, our party has consolidated its organizational and ideological foundations like bedrock, consistently holding fast to the thoughts and lines presented by the leader. Today, all our party members are tightly rallied around the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il more than ever before, on the basis of one and the same ideological will, and are fighting on to implement party line and policy, ready to jump into fire and water at any time. All our party members, be they anti-Japanese revolutionary veterans or the new generation brought up under the socialist system, ardently admire the party as ever and earnestly follow it, making every minute of their life glow with loyalty. This indicates that the question of the heir to the political leader, a basic question in inheriting the cause of the party, has

been correctly settled, that a solid foundation has been laid for realizing the leadership of this heir, and that the leadership system of the heir to the leader has been thoroughly established.

We have the great leader, and what is more, the unitariness, consistency, and inheritability of his thought and leadership has been secured—this augurs a bright future for our party and revolution.

The bright future of our party and revolution is firmly secured by the fact that by inheriting the chuche-oriented party building tradition, our party is unswervingly advancing the chuche revolutionary cause on the one road of chuche.

To advance the revolution on the one road blazed by the leader until consummation, the working-class party should have an invincible might and rich experience, as well as a tested leadership ability.

In the long struggle to carry on the chuche revolutionary cause, our party has strengthened and developed itself into a seasoned and tested party that has gained an invincible might and rich experience and is capable of bringing the revolutionary cause to ultimate consummation.

This might of our party has manifested itself to the fullest in the course of creditably accomplishing all those difficult and complex historical tasks arising in human remolding, social remaking, and nature remaking under the slogan of converting the whole society to the chuche ideology. Today, three revolutions—ideological, technological, and cultural, are being vigorously pushed forward under the banner of the chuche ideology, and the struggle to fulfill the 10 grand major prospective goals of socialist economic construction is progressing steadily, and this is a clear proof of the invincible might of our party. Our party sets forth its line and policy with its own faith and with its own independent views, not by anyone else's thinking and style and is successfully exploring the untrodden path of socialism and communism and confidently moving forward on the one road of chuche, without the slightest wavering or swerving; and this fact infinitely brightens the future of our revolution.

The cause of building a chuche-oriented party pioneered under the banner of the chuche ideology is yet to be consummated, and it requires us to continue our arduous struggle.

All party organizations and functionaries should vigorously accelerate the conversion of the whole party to the chuche ideology and hasten the ultimate victory of the party building cause pioneered in the Paektu forests, by loftily revering the great leader Comrade Kim Il-song and loyally supporting the wise leadership of the dear Comrade Kim Chong-il.

The Blood-Related Cohesion and Unity of the Leader, the Party, and the Masses, Which Were Attained on the Road Toward Realizing the Great Chuche Cause

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Feb 88 pp 18-22

[Article by Paek Pom-su; not translated]

Human Remolding Is a Sacred Task To Strengthen the Main Force of the Revolution

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[Article by Chu Hyon-ok]

[Text] Today our people, as the powerful main force of the revolution tightly bonded together around the party and the leader with one and the same mind, is vigorously accelerating the historical advance toward the consummation of the chuche cause.

That our people are the powerful main force of the revolution and a sociopolitical organic body tightly united around the leader as we see it today represents the shining fruition of the wise leadership of our party which has given primary priority to the work of human remolding over all other tasks, defining it as the most important revolutionary undertaking. Our party, with the chuche ideology as its guiding principle, has found in the indoctrination and remolding of people into competent independent beings the basic key to social development and the victory of the revolution. This is where lie the important characteristic and revolutionary nature of our party's leadership, as well as the secret of our party's ability to vigorously advance on the one road of victory, whatever unprecedentedly arduous circumstances may confront the revolution.

The dear Comrade Kim Chong-il—who is brilliantly carrying on the chuche cause toward consummation—on a scientific analysis of the role, nature, and objectives of human remolding work in social development, has presented his great idea of making human remolding work better contribute to strengthening the main force of the revolution

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

“All ideological indoctrination work undertaken by our party should contribute to strengthening the force of the revolution in terms of organizational and ideological terms and enhancing the independent and creative role of the masses of people.” (“On Several Problems Arising in Indoctrination in the Chuche Ideology,” monograph, p 12)

As illuminated by the great chuche ideology, human remolding work occupies an important place in social development, which is accomplished through nature remaking, social remaking, and human remolding. Nature remaking, social remaking, and human remolding make up the basic domain of social development.

In order to hasten social development and successfully build communist society, the ideal goal of mankind, the triple task of nature remaking, social remaking, and human remolding should be vigorously pushed forth on parallel tracks. However, of the three, we should attach primary significance to human remolding and bring it definitely ahead of all other tasks. The master of nature and society is man, and the level of social development is determined by the quality level of the people. Man carries out creative activities to remake nature and society and perform social activities to carve out his destiny, in a manner commensurate with the level of development of his independent stand and attitude, his creativeness, and his action-consciousness. Unless primary attention is paid to human remolding, it is impossible either to bring people up as independent and creative competent beings or to successfully push forward nature remaking and social remaking work.

Human remaking work, which occupies an important place in vigorously accelerating social development and the revolution and construction, is an undertaking which is directly linked to the task to strengthen and develop the masses into the independent backbone of the revolution, and which actively contributes to this task.

When the masses become the real subject of history and the independent backbone of the revolution, they will constitute a powerful motive force for the development of history and the execution of the revolutionary movement. Essentially, the masses are the subject of history. It is the masses that stage sociohistorical movements, and it is also the masses that have the power to set these movements in motion. However, not always do they carve out their own destiny independently and creatively. In the society of the exploiting class, the masses, although they shoulder the heavy burden to develop society, have been subjected to nothing but exploitation and oppression at the hands of the exploiting class. It was because they were not made action-conscious and organized into a single revolutionary force under the independent revolutionary thought of the working class that the masses in the society of the exploiting class were unable to become the independent subject of history capable of charting their destiny on their own. In order for the masses to become the independent mainstay of the revolution and the powerful motive force of historical development, they should be tightly united into one organization with the one and the same thought under the leadership of the party and the leader.

Human remolding work is precisely the basic means for strengthening and developing the masses as the independent backbone of the revolution. This is related to the fact that human remolding is essentially ideological remolding.

The value of a man as a social being is appraised according to the extent he gives play to his independent stand and attitude and his creativeness and according to the way he contributes to the struggle for the sake of the country and people. Now, a person's independent stand and attitude and his creativeness can be brought into play only when he has independent ideological consciousness. Independent ideological consciousness is a decisive factor that makes people dearly cherish and glorify their sociopolitical lives. Inasmuch as human remodeling is primarily a task to arm people with the independent revolutionary thought, only through human remodeling is it possible for the masses to be made action-conscious by the revolutionary thought of the leader of the working class, that is, the independent revolutionary thought, and on this basis, to rally around the leader organizationally and ideologically and become the real subject of history and the independent backbone of the revolution. This indicates that human remodeling work is a sacred undertaking to strengthen and develop the main force of the revolution and vigorously push forward the revolutionary cause.

In socialist society in which the exploiting class has been liquidated and the masses have become the masters of society, with everyone struggling for common goals and aims as socialist worker, how to make human remodeling work better contribute to strengthening the main force of the revolution arises as an all the more urgent problem.

Socialist and communist construction which began with the establishment of the socialist system is a rewarding undertaking designed to have the masses completely attain their independent stand and attitude. Socialist and communist construction designed to have the masses completely attain their independent stand and attitude demands that the masses, the masters and direct charge people of this construction, be brought up as more independent, creative, and competent beings than ever by indoctrinating and remodeling them. Particularly, when the socialist system is established, the revolution intensifies and develops at the high stage of dyeing the whole society one color with the revolutionary thought of the leader, and the masses become united organizationally and ideologically under party leadership with the leader at the center, and thus come to vigorously push forward the revolutionary movement which proceeds at a new stage of development, as a sociopolitical organic body with eternal independent life force. Under socialism the leader, the party, and the masses become united as a single living body and form a sociopolitical organic body sharing the same fate—this is a decisive factor in vigorously thrusting the development of socialist society and constitutes the source of energy which guarantees victory in building communist society, the foremost ideal of mankind. Whether or not socialist and communist construction will be successfully pushed depends ultimately on how the main force of the revolution is strengthened and developed.

Human remodeling work is not the goal in itself but its main purpose is to make the masses discharge their duty

as the masters of the revolution and construction by indoctrinating and remodeling them in the communist through and through. That is why human remodeling work should always be made to contribute to strengthening the main force of the revolution, and that is why this work becomes an important and sacred task which should be grasped all the more firmly in the stage of building socialism and communism in the development of the revolution.

The great idea that human remodeling work as elucidated by the dear Comrade Kim Chong-il should be made to contribute to strengthening the main force of the revolution is an outcome of the development and enrichment of our party's *chuche* theory of human remodeling. With the formation of this great ideological theory has come to be clearly illuminated the way for rallying all members of society tightly around the leader, the supreme commander of the social collective, and for welding them into a powerful *chuche*-oriented revolutionary force, and also with it has come to be provided the guiding principle which the working-class party should firmly grasp in human remodeling and ideological indoctrination work.

The dear Comrade Kim Chong-il has not only presented the *chuche* idea of human remodeling that human remodeling work is a sacred task to strengthen the main force of the revolution but also wisely led us to brilliantly implement it to suit the demands of the new, higher stage of our developing revolution, namely that of converting the whole society to the *chuche* ideology.

The conversion of the whole society to the *chuche* ideology is a great task to remold man, nature, and society in accordance with the demands of the *chuche* ideology and build communist society in which the masses will have completely attained their independent stand and attitude. In this connection, indoctrinating and remodeling people in accordance with the demands of the *chuche* ideology arises as a crucial task in strengthening and developing the main force of the revolution to suit the demand for the conversion of the whole society to the *chuche* ideology and in vigorously accelerating the cause of *chuche*ization.

The dear Comrade Kim Chong-il, who is wisely leading the cause of converting the whole society to the *chuche* ideology, has seen to it that our party's ideological indoctrination work aimed at human remodeling and ideological remodeling actively contribute to bringing up people as *chuche*-oriented communist revolutionaries through and through.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Ours is a chuche-oriented revolutionary party, and our party's ideological indoctrination work is precisely a task to indoctrinate and remold party members and workers into chuche-oriented communist revolutionaries."

Chuche-oriented communist revolutionaries are the model for the true communists of our time, and their ideomental characteristic is such that they hold the chuche ideology as their revolutionary world view and regard loyalty to the leader as the first and foremost life.

The immortal chuche ideology is the man-centered philosophical world view which has elucidated the essential nature of the world and the inevitability of its change and development with man placed for the first time in history at the position of the master of the world, a great doctrine of revolution which illuminates the road to the emancipation of mankind in the most scientific manner. It follows that only by firmly establishing the chuche-oriented revolutionary world view among the people will it be possible for them to arm themselves to the hilt with the genuine chuche-oriented revolutionary thought of the working class of our time and occupy their place as masters and play their role as masters.

Loyalty to the leader is a noble ideomental trait cultivated on the basis of the collectivist view of life that the life of the sociopolitical collective is the parent body from which individual lives spring, and it is the basic factor in welding the people tightly into a sociopolitical organic body, with the leader at the center.

All this indicates that bringing up people as chuche-oriented communist revolutionaries is really the way to strengthen the main force of the revolution and accelerate the cause of converting the whole society to the chuche ideology.

To bring up all members of the society as chuche-oriented communist revolutionaries, the dear Comrade Kim Chong-il has seen to it that first of all, indoctrination in the chuche ideology is stepped up among them.

Indoctrination in the chuche ideology is an ideological indoctrination work designed to arm party members and workers tightly with the chuche ideology, the guiding thought of our party, and bring them up as genuine chuche-oriented communist revolutionaries. Only by intensifying indoctrination in the chuche ideology is it possible to make people acquire the ideomental trait and qualities that they need to cultivate as chuche-oriented communist revolutionaries, and dedicate themselves to the struggle for the sacred cause of having the masses attain their independent stand and attitude.

The dear Comrade Kim Chong-il has established a partywide revolutionary study habit, thereby bringing about a new turnaround in the study of the chuche ideology. In addition, adopting the laborious works of the leader and the literature of the party as basic teaching materials in the study of the chuche ideology, the dear

Comrade Kim Chong-il has seen to it that the study of their texts is intensified. Comprehensively synthesized in the great leader's laborious works and the literature of the party are the thought, theory, and method of chuche, and clearly elucidated in them are all theoretical and practical problems arising in the revolution and construction, as well as the concrete methods of solving these problems. Also synthesized in depth and breadth in these works and literature are all the valuable experience and brilliant successes our people have achieved by implementing the chuche ideology in the arduous and complex struggle under the leadership of our party; and comprehensively elucidated in them are the basic principle, strategy, and tactics we should uphold as guidelines. The laborious works of the leader and the literature of the party form an encyclopaedia synthesizing the true principles associated with the revolution and construction and form the library of literature on the chuche ideology. The dear Comrade Kim Chong-il has seen to it that the study of the great leader's laborious works and the party's literature are organized and carried out by various forms and methods suitable to the characteristics and the degree of preparedness of the students, and has published an extensive literature including, in particular, "On Several Problems Arising in Indoctrination in the Chuche Ideology," thereby intensifying the indoctrination of party members and workers in the chuche ideology. As a result, party members and workers have come to be armed with the revolutionary world view so tightly that they think and behave only in accordance with the demands of the chuche ideology, never swaying under any storm.

That the dear Comrade Kim Chong-il has seen to it that all types of ideological indoctrination work of our party be carried out by linking them with the basic principle of the chuche ideology is of great significance in intensifying indoctrination in the chuche ideology. Through all ideological indoctrination work conducted by linking it to the basic principle of the chuche ideology, ideological indoctrination work has come to be permeated with the chuche ideology of our party from beginning to end, paving the way for brilliantly meeting the basic demand of the chuche ideology for strengthening the main force of the revolution and enhancing the role of this force.

In addition, to bring up all members of society as chuche-oriented communist revolutionaries, the dear Comrade Kim Chong-il has seen to it that indoctrination work designed to have them deeply cherish loyalty to the party and the leader as their revolutionary faith is energetically carried out among them. That our party has elucidated the basic requirements and standards of loyalty to the leader which chuche-oriented communist revolutionaries should have is of great significance in intensifying indoctrination in the chuche ideology. With the elucidation of chuche-oriented communist revolutionaries' basic trait of upholding loyalty to the leader as the first and foremost life has come to be provided a powerful guiding principle for bringing up party members and workers as real revolutionaries infinitely loyal to the party and the leader.

Firm establishment of the revolutionary view of the leader among party members and workers is one of the important problems arising in having them deeply cherish loyalty to the leader as their revolutionary faith and obligation. Only he who possesses the right attitude and stand toward attending the leader can have loyalty sprung from his inner faith and unswervingly attend and loftily revere the leader as a matter of the revolutionary obligation.

To have party members and workers establish the revolutionary view of the leader and cherish loyalty to the leader as the revolutionary faith and obligation, the dear Comrade Kim Chong-il has seen to it that indoctrination work should be carried out vigorously among them so that they may correctly understand the place and role of the leader in the development of history and in the revolutionary struggle, as well as his greatness.

As a result of in-depth indoctrination in loyalty, party members and workers have come to give play to their loyalty to the party and the leader more intensely than ever before, and the unity and solidarity between the party and the ranks of the revolution have been consequentially further solidified.

Furthermore, for the purpose of bringing up party members and workers as chuche-type communist revolutionaries possessing the chuche-oriented revolutionary world view and the chuche-oriented view of revolution, the dear Comrade Kim Chong-il has seen to it that their revolutionary training and tempering should be stepped up through study, organizational life, and the revolutionary practice, and that the movement to win the red flag of three revolutions and the movement to learn from unsung heroes should be carried out partywide and societywide. In this way he has turned human remolding work and ideological remolding work into an undertaking of the masses' own.

Thanks to the wise leadership of the dear Comrade Kim Chong-il, human remolding work designed to strengthen the main force of the revolution has been vigorously intensified, bringing about brilliant results.

Today the whole party and the whole society are filled to the brim with the chuche ideology, and all the people are tightly united as one sociopolitical organic body centering around the leader. Deeply realizing that loyalty to the party and the leader flows from the basic demands of their own sociopolitical lives, our party members and workers have grown up as communist revolutionaries with the revolutionary view of the leader firmly established in them, the view that makes them loftily revere the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il with the revolutionary faith and sense of obligation. It is because they have the precise and thorough revolutionary view of the leader that under whatever condition and circumstance, they are unswervingly protecting and defending the party and the leader

with their lives, politically and ideologically, while staunchly fighting on following the party, with their fate wholly entrusted on the party.

That the leader, the party, and the masses are as a single life, forming a sociopolitical organic body in which they share the same fate is the feature of our society today, and this feature is becoming a mighty tractive force, the source of power in strongly thrusting the cause of converting the whole society to the chuche ideology. Currently, in our country unprecedented miracles and innovations are being wrought in every facet of the revolution and construction thanks to the creative struggle of our party members and workers united wholeheartedly around the party and the leader..

The experience of our party shows that when the main force of the revolution is strengthened by vigorously carrying out human remolding work with a tight grip on it as priority task, it is possible to bring about a continuing upswing in the revolution and construction, and that otherwise, no success can be expected in revolutionary tasks.

Indeed, the fact—the fact that our ranks of the revolution has been strengthened and developed into the ranks of chuche-oriented communist revolutionaries infinitely loyal to the party and the leader and the cause of converting the whole society to the chuche ideology has been vigorously accelerated—is a clear proof of the greatness of the leadership of the dear Comrade Kim Chong-il, who has led the human remolding work, regarding it as a sacred undertaking to strengthen the main force of the revolution.

Today our party and people are confronted with the difficult but important task to accelerate the complete victory of socialism through a vigorous struggle to fulfill the Third 7-Year Plan by having the whole party and the whole nation launch into it upholding the New Year's message of the great leader Comrade Kim Il-song. We have to accomplish this task in the difficult circumstances in which the U.S. imperialists and their South Korean puppet clique are ceaselessly continuing their new war provocation maneuvers. The revolutionary duty confronting us and the prevailing situation in our country demand the acceleration of human remolding work to strengthen the main force of the revolution.

We should more vigorously accelerate the formidable historic march toward the consummation of the chuche revolutionary cause by resolutely protecting and preserving, and carrying on and developing the immortal achievements compiled by the dear Comrade Kim Chong-il in strengthening and developing the main force of the revolution in accordance with his chuche idea about human remolding.

Our Party Is a Mother Party That Is Struggling for the People

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Feb 88 pp 28-33

[Article by Pak Sun-il; not translated]

Our Party's Wise Leadership in Establishing the Revolutionary Work Method

41090018 Pyongyang KULLOJA in Korean No 2,
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[Article by Kim Hyong-pong]

[Text] Establishment of a revolutionary work method is an important problem which is of fundamental significance in building the working-class party, in carrying out party activity, and in leading the masses.

The working-class party should have not only a revolutionary guiding thought and guiding theory illuminating the road ahead for the masses but also the right leadership method, the revolutionary work method. Only by fulfilling this requirement will the party be able to constantly enhance its militant functions and leadership role and lead the revolution and construction to victory by organizing and mobilizing the masses.

Ever since its inception, our party has called for the establishment of the revolutionary work method as a fundamental task in party building and party activity and has paid profound attention to this task.

Strengthened and developed into a revolutionary party with an invincible leadership capability through the struggle to convert the whole society to the chuche ideology, our party is today scoring proud successes in party building and in leading the masses. This represents the precious fruition of the tested leadership and energetic struggle of the dear Comrade Kim Chong-il, who has been brilliantly implementing throughout the whole party and the whole society the chuche-oriented revolutionary work method created by the great leader Comrade Kim Il-song. As a result of the chuche-oriented revolutionary work method thoroughly established under the wise leadership of the dear Comrade Kim Chong-il, the kindred ties between the party and the masses have been solidified and party leadership in the revolutionary struggle and construction task has been strengthened more than ever before.

Looking forward to the shining future of their country as they witness the daily growing might and the invincible leadership of the party, our people are today all the more vigorously waging the struggle to bring the chuche cause to consummation, with a sense of infinite happiness and pride.

Our party's work method is a chuche-oriented revolutionary work method created, strengthened, and developed by the great leader Comrade Kim Il-song.

On the basis of his rich practical experience complied in the long course of leading the revolution and construction from the time when he early on organized and led the revolutionary struggle until now, the great leader Comrade Kim Il-song has developed the chuche-oriented revolutionary work method. Already in the early period in which he was blazing the road ahead for the Korean revolution, the great leader Comrade Kim Il-song, with a profound understanding of the important significance of establishing the right work method in the revolutionary struggle, created the anti-Japanese guerrilla work method amid the formidable fire of the anti-Japanese revolution and had it implemented among the ranks of the revolution, thereby creating the true prototype of communist work method. Subsequently, the great leader Comrade Kim Il-song developed the anti-Japanese guerrilla method into the Chongsan-ri spirit, the Chongsan-ri method, by giving it more concrete shape to suit the new circumstances in which the socialist system was established and socialist construction was under way in our country. In this way, throughout the long period of his leadership in the revolution and construction, the great leader Comrade Kim Il-song created the chuche-oriented revolutionary work method and set personal examples in the course of organizing and leading the underground revolutionary activities, the armed struggle, and all tasks in the political, economic, and cultural fields.

The chuche-oriented revolutionary work method created by the great leader Comrade Kim Il-song is the genuine communist work method which always gives the first and foremost priority to the interests of the masses of people, solves all problems with reliance on the efforts and wisdom of the people, and brings up the masses as more independent and creative beings. The chuche-oriented revolutionary work method—which shows ways to solve all problems arising in party work and party activity and in party guidance to the masses, problems ranging from working out methods of planning and operational strategies, organizing and carrying out all tasks related to the revolution and construction to how to meet with people and talk things over with them to correct their shortcomings—is the true working method of the working-class party and constitutes a veritable encyclopaedia on revolutionary leadership art.

Precisely, brilliant implementation of the chuche-oriented revolutionary work method created by the great leader Comrade Kim Il-song in party work and party activity offers a firm guarantee for the consummation of the party building cause and securing of party leadership in the revolution and construction.

The dear Comrade Kim Chong-il, calling for thorough establishment of the chuche-oriented revolutionary work method created by the great leader Comrade Kim Il-song as an important link in brilliantly realizing the respected and beloved leader's thought and leadership and converting the whole society to the chuche ideology, has continually deepened and developed the party work method to suit the demands of developing realities.

Finding in thorough partywide and societywide implementation of the great-leader-style work method the basic way of establishing the revolutionary work method, the dear Comrade Kim Chong-il wisely led all party organizations and party functionaries in the struggle to establish the great-leader-style work method.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Our party, founded and led by the great leader and struggling to implement his thought, naturally should establish the great-leader-style work method within the whole party."

The work method of the working-class party as a powerful means for implementing the leader's revolutionary thought constitutes an essential element in party building. To fulfill its mission as a political weapon for implementing the leader's revolutionary thought, the working-class party should establish within the whole party a unique work method consistent with its own intrinsic nature and, using it as a means, lead party organizations, transmission belts, and the broad masses. Accordingly, just as there can be no thought within the party but the leader's thought, so there should be no work method other than the leader's work method. Should there be within the party a work method which has nothing to do with the leader's work method, such a party would be unable to implement the leader's thought and acquit itself well as the leader's party.

The dear Comrade Kim Chong-il formulated into the great-leader-style work method the revolutionary and people-oriented work method—which the great leader Comrade Kim Il-song personally created in the period of the anti-Japanese revolutionary struggle and developed and enriched in the entire course of leading the revolutionary struggle and construction task—and clarified how the traditional work method of our party is a great work method which is linked to the esteemed name of no one but the leader.

With the classical formulation on the leader-style work method made by the dear Comrade Kim Chong-il and with the struggle for its implementation wisely led by him, our party has strengthened and developed itself into a chuche-oriented revolutionary party which is going forward with brilliantly fulfilling the chuche revolutionary cause on the basis of the respected and beloved leader Comrade Kim Il-song's revolutionary thought and theory and his leadership method, the leader-style work method.

What occupies an important place in our party's leadership in establishing the great-leader-style work method, the chuche-oriented work method, is the requirement

that the party do away with the outmoded conventional work methods and more thoroughly establish the anti-Japanese guerrilla method in party work.

The outmoded conventional method has nothing in common with our party's traditional work method and can never be tolerated. The outmoded conventional work method was implanted by the antiparty counter-revolutionary elements who had once crept into the party. It is a bureaucratic work method by which one mounts on the high horse and yells at the masses, and oppresses them—an incognito-type work method of attacking one from behind and hitting one down with a bundle of collected evidence against him, a formalistic work by which chained to stereotype formalities, one works not in a substantive manner. That is a counterrevolutionary work method which alienates the party from the masses and which makes it impossible to implement the party's line and policy. Therefore, without combatting the outmoded conventional method, it will be impossible to carry out party work and party activity with originality to suit the demand for the conversion of the whole party and the whole society to the chuche ideology and to strengthen and develop the party into a spirited militant party. The only powerful way to combat the outmoded conventional method which has been chronically handed down lies in the thoroughgoing establishment of the anti-Japanese guerrilla work method.

The anti-Japanese guerrilla work method is our party's traditional work method which was created, developed, and enriched amid the formidable blaze of the anti-Japanese struggle. Precisely in actively following and practicing the anti-Japanese guerrilla method lies the real way to establish the revolutionary work method of accelerating the revolution and construction by mobilizing the masses and relying on their efforts and of solving all problems creatively and substantially by rejecting formalities and stereotypes. Our party vigorously pushed forward the task of making all party organizations and party functionaries always go among the masses in accordance with the demands of the anti-Japanese guerrilla work method so that they may fully grasp the real situation, find ways to solve problems, and by giving priority to political work in all undertakings, inspire the masses to voluntarily participate in efforts to accomplish the revolutionary cause.

Presenting the slogan "Production, study, and life—all in manner of the anti-Japanese guerrilla!" our party saw to it that all functionaries made it part of their life, as the anti-Japanese guerrilla commanders did, to go down to the base level with knapsacks on their backs to help and lead the masses while sharing joys and sorrows with them. Our party got rid of the outmoded work method of giving oneself to formalities and replacing real work with miscellaneous paper work and meetings in the office room, and corrected its work method in such way that functionaries would boldly go among the masses and work out correct measures to suit reality, by giving

priority to political work. At the same time, the party made it a rule for functionaries to go down to the base level for a certain period of time to conduct organizational political work so that they might keep abreast with reality, and then return to their offices to rearm themselves and revamp their operational plans before going back to the base level. In this way the party has established the work system in such a way that party committees at all levels can keep tabs on and grasp the activities and actual state of party organizations in the lower echelon in concrete terms and insure guidance adapted to reality. As a result, it is becoming the revolutionary work style of our functionaries to rush to factories and rural villages where production and construction are vigorously under way, with a view to conducting organizational political work in various forms and by various methods and educating and leading the masses by personal example.

In addition, our party has seen to it that party organizations and functionaries daringly launch all their tasks and push them aggressively and boldly in accordance with the demands of the anti-Japanese guerrilla work method.

Our party boldly abandoned the outmoded formalistic, handicraft style work method of doing things on a small scale and saw to it that party work was carried out in a creative manner adapted to the peculiarities of the object and the actual condition, and given tasks were pushed with fury by the method of speed "battle," the method of setting bold goals and attacking them by mustering all available efforts and resources.

Our party strove to establish the partywide working-class work ethos of breaking through barriers by our own efforts with a strong fighting spirit, ambition, and with fervor and of getting things done in a revolutionary and dynamic way, knowing of no senescence and stagnation. As a result, all party functionaries have come to cultivate a strong desire to work, a high sense of responsibility for the revolutionary duties, the revolutionary spirit of self-reliance, a revolutionary revolutionary ability, boldness, staunchness, and an indomitable fighting spirit.

To establish the revolutionary work method, our party has also presented an ingenious idea of having all functionaries do their work by working out concrete methods and has vigorously led them to implement it. Working out the right methodology is one of the principles that should always be observed both in party work designed to remake nature and society and in party activity to lead the masses. Essentially, scientific and revolutionary leadership demands not only that the party present the right line, policy, and fighting goals to the mass of working people and inspire them to implement these goals but also that it lead them through to attainment of the fighting goals. This demand of revolutionary leadership can be met only when work is carried out according to a methodology adapted to concrete conditions.

By comprehensively elucidating the general method that should be observed in leading the masses and, along with it, concrete methodology for tackling tasks by using that method, the dear Comrade Kim Chong-il has clearly elucidated the full features of the great-leader-style work method and presented a perfect methodological guiding principle that will make the party ever victorious in leading the masses.

The concrete methodology for executing tasks as formulated by the dear Comrade Kim Chong-il is the ingenious method by which the principles and demands associated with the leading of the masses and the methods of operation are formulated in concrete and scientific terms by creatively applying them in actual conditions in such a way as to produce the best results in every work. To say that we work out a methodology for party work is to say that we work out concrete scientific plans by delving into details of the entire work process ranging from the drawing up of plans and the allocation of resources and manpower to the execution of these plans and the evaluation of the results thus achieved, in a manner adapted to the characteristics of the object and the given condition. Accordingly, reflected in the methodology for party work are the concrete measures and ingenious methods which should be maintained as guidelines throughout the entire course of unfolding each task, including processes such as setting the direction and goals in unfolding the task, setting the stages and order of its execution, working out the concrete ways and means of operation, and anticipating the situation that may be encountered in the course of performing the task and devising ways to deal with it.

Proposing it as an important process in the implementation of party policy to work with a concrete methodology in tackling a task, our party has seen to it that each time it presents a line and policy, each party committee concerned should work out measures and ingenious ways to implement this line and policy, to suit its actual condition, before undertaking the tasks. Casting away the old work method of assigning tasks by a single line each time a new policy is announced, our party presented both the task and the methodology by a double line, working out separate methodologies for the national and local levels, and separate methodologies for inner party work and for administrative and economic work. In this way, the party has made all functionaries clearly understand the correct direction, goals, and method of work and energetically push party work on the basis of the policy needs of the party and thoroughly implement the party's line and policy, while anticipating possible skews in the process of performing the task and skilfully dealing with them in timely fashion.

In our party's leadership in establishing the revolutionary work method, it is also important to wage an active movement to fulfill the party's goals of struggle.

Waging of mass movements constitutes a powerful means of mobilizing the masses, a revolutionary work method for accelerating the revolution and construction

by relying on the efforts of the masses. It represents our party's unique work method for vigorously pushing forward the revolution and construction by enhancing the revolutionary spirit of the masses, strengthening unity and cooperation, and spurring on them to collective innovation.

At each developmental stage of the revolution, our party initiated various forms of mass movement to suit the demands of the revolution, the revolutionary desire of the masses, and the degree of their preparedness.

After liberation, the great leader Comrade Kim Il-song launched the All-Out Nation-Founding Thought Mobilization Movement to liquidate the ideological residues carried down from the period of the Japanese imperialist rule and the residues of feudalism, to arm workers with the nation-founding thought, and to vigorously inspire them into the task of building a new country. In the postwar period of socialist construction, he initiated the chollima movement and waged it vigorously, with the result that he swept away all that was outmoded in the economic and cultural fields and in the ideological and moral fields and produced miracles to the amazement of the whole world.

The dear Comrade Kim Chong-il, to suit the realistic demands of the developing revolution at a time when the cause of converting the whole society to the *chuche* ideology came to the fore, initiated and vigorously waged in every field of socialist construction the movement to win the red flag of three revolutions, the movement to learn from unsung heroes, and the movement to create "the speed of the 80's," thereby bringing about immense successes in remolding of man in the communist way as well as in socialist economic construction.

The gratifying realities of changes occurring in the ideological trait and work style of our people and monumental structures for the ages springing up under the wise leadership of our party represents a shining fruition of the revolutionary work method, mass movements in particular, set in motion by the dear Comrade Kim Chong-il.

The dear Comrade Kim Chong-il has elucidated all principled problems arising in establishing a revolutionary work method, together with its concrete substance, and has wisely led us to successfully implement it. Indeed, his wise leadership has been the source of energy in strengthening the might and militancy of our party in every possible way.

Thanks to the wise leadership of the dear Comrade Kim Chong-il in thoroughly establishing the *chuche*-oriented revolutionary work method, the great-leader-style work method, created by the great leader Comrade Kim Il-song, the traditional work method of our party has been adopted in the whole party and the whole society, adding immense vitality to party work and party activity.

The great leader Comrade Kim Il-song taught as follows:

"With the implementation of the anti-Japanese guerrilla work method in all aspects of party work, the party has come to assume a new look and a radical change has taken place in the party work ethos. The whole party is pulsating with the revolutionary spirit, and all work is proceeding with vim and vigor—this is the face and work ethos of our party today." ("Collected Works of Kim Il-song," Vol 35, p 374)

Thanks to the wise leadership in establishing the revolutionary work method, party leadership has been all the more firmly established in the whole party and the whole society, and a new turn has been brought about in party work and party activity.

As a result of the establishment of the *chuche*-oriented revolutionary work method, the outmoded conventional work method that had hampered party work for a long period of time has been thoroughly eliminated, and the revolutionary party ethos has been established within the party.

The leadership role of party organizations has been enhanced more than ever before, and an orderly party work system with work with people as basics has been thoroughly established within the party. Going down to the base level has become a routine and habit with functionaries, who go deeply among the producers on production and construction sites once they are at the base level. All kinds of outmoded work methods, such as bureaucratism and formalism, have been eliminated among functionaries, and a simple and humble people-oriented work ethos is given full play, and there is a further soaring of the spirit of looking after the livelihood of the people and working for them with a spirit of devotion.

As a result of the firm conversion of party work to living work with people and the heightening of the revolutionary fervor and creative positiveness of the masses, there have increased among them the ranks of unsung heroes who work giving their all for the party and the leader, for the society and collective, whether someone watches or not, and everyone is continually moving forward, making continuing innovation, confident of the victory of the revolution and the future.

As a result of the establishment of the *chuche*-oriented revolutionary work method, party unity and solidarity have been further solidified.

With the revolutionary mass line thoroughly implemented in leading the masses, and with the revolutionary work method and the people-oriented work ethos established among functionaries, the ties between the party and the masses have been strengthened and the people have rallied more tightly around the leader, with the result that the backbone of our revolution has been strengthened more than ever before.

The unity and solidarity of the masses banded together tightly around the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il has become an invincible unity and solidarity that no force on earth can break—the eternal unity and solidarity of the most solid sociopolitical organic body—because it is based on infinite loyalty to the leader. The whole party and all the people, rallied solidly around the great leader and the dear Comrade Kim Chong-il, are doggedly fighting on, confident of victory, and this impressive reality is clear evidence of the greatness, scientific validity, and invincible vitality of the chuche-oriented revolutionary work method.

As a result of the implementation of our party's revolutionary work method, three revolutions—ideological, technological, and cultural, have been vigorously pushed forward and man, nature, and society have been continually transformed, with a new upturn being brought about in every aspect of socialist construction.

Indeed, by wisely leading the struggle to thoroughly implement the chuche-oriented revolutionary work method created by the great leader Comrade Kim Il-song, the dear Comrade Kim Chong-il has ushered in a golden age of national prosperity in our country and has compiled immortal achievements in strengthening and developing the WPK into an eternally chuche-oriented party.

Today we are faced with the honorable task of protecting and preserving the brilliant achievements of our party in deepening and developing the chuche-oriented revolutionary work method and of thoroughly implementing it in every aspect of party work.

In brilliantly accomplishing this weighty, important task, we should first of all study and comprehend in depth the glorious, shining history of the leadership of the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, which is engraved on the proud, triumphant road of our revolution and arm ourselves with the revolutionary work method and the people-oriented work ethos featured as part of this history. The course of triumphant advance followed by the Korean revolution is the great journey in which the chuche-oriented leadership method created by the great leader Comrade Kim Il-song has been brilliantly implemented, the glorious journey in which the leadership method of our party has been vigorously demonstrated by the dear Comrade Kim Chong-il at a new, higher stage. Our functionaries should solidly prepare themselves as genuine communist revolutionaries possessing the revolutionary work method and leadership art, by learning from the chuche-oriented revolutionary work method etched on the history of the leadership of the respected and beloved leader and the dear comrade Kim Chong-il precisely as it is, no more or no less.

What is important in improving the working method of our party at this moment is thoroughgoing implementation of the great Chongsan-ri spirit, the Chongsan-ri method.

The work method of our party is, in essence, the Chongsan-ri spirit, the Chongsan-ri method. The basic requirement of this method is that upper organizations and senior functionaries help lower organizations and junior functionaries and always go down to the base level in order to keep tabs on and grasp the actual situation in the field in concrete terms and work out appropriate measures, and that the revolutionary task be carried out by giving priority to political work, work with people, in every task and thus enlisting the self-consciousness and creativity of the masses. Our functionaries should learn from the noble revolutionary spirit of the respected and beloved leader, who made it a rule to walk on footpaths between rice fields in Chongsan-ri in early spring every year to bring happiness to our people, and should work in accordance with the requirements of the Chongsan-ri method.

Thorough implementation of the revolutionary work method of our party created by the great leader Comrade Kim Il-song and deepened and developed by the dear Comrade Kim Chong-il is a very important and sacred task in carrying on the chuche revolutionary cause until consummation.

All party organizations and functionaries, upholding the intention of the dear Comrade Kim Chong-il to continually improve and strengthen the party work method, should endeavor to establish a revolutionary and people-oriented party ethos within the party and further strengthen party leadership in the revolution and construction so that they can greet the 40th founding anniversary of the republic with still higher political fervor and still more shining labor achievements.

The Immortal Achievements Which Our Party Has Achieved in Literature and Art Are an Eternal Cornerstone in the Development of the Chuche-Type Literature and Art

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[Article by Chang Chol; not translated]

Loyalty to the Leader Is Loyalty Based on the Collectivist Outlook on Life

41090018 *Pyongyang KULLOJA in Korean No 2, Feb 88 pp 46-50*

[Article by Kim Wan-son]

[Text] How to accurately clarify the theoretical cornerstone of loyalty to the leader is a basic problem in establishing the revolutionary view of the leader among party members and workers.

The revolutionary view of the leader consists of the most correct view and standpoint on the place and role of the leader in the sociopolitical organism and the posture and stand of loftily attending the leader in earnest. The posture and stand of loftily attending the leader from the bottom of one's heart, as well as loyalty to the leader, are based on a scientific view of the place and role of the leader in the social collective, the sociopolitical organism. Whether one's loyalty to the leader is genuine or not depends on how one views and deals with the place and role of the leader in the sociopolitical organism.

In his document "On Several Problems Arising in Indocctrination in the Chuche Ideology," by elucidating in depth the truth that loyalty to the leader is based on the collectivist outlook on life, the dear Comrade Kim Chong-il provided a scientific clarification of theoretical and practical problems related to the establishment of the revolutionary view of the leader.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Loyalty to the leader is based on the collectivist view of life that the life of the sociopolitical collective is the fountain of the lives of individuals." ("On Several Problems Arising in Indocctrination in the Chuche Ideology," monograph, p 23)

The collectivist outlook on life is the view of life that values the life of the sociopolitical collective more than the lives of individuals.

Life is the essential nature of an organism. Life is the essential nature of human beings as is the case with all other organisms. As a material substance changes into another substance when its properties change, human beings cannot survive without life. Accordingly, it may be said that what is most important to human beings is life.

Man has a dual life, physical and sociopolitical. Human beings are biological beings with their flesh, and at the same time, they are social beings living within the collective. Therefore, man has a sociopolitical life as social beings as well as a physical life as embodied in his flesh. Here, sociopolitical life is more important than physical life.

Sociopolitical life is peculiar to only those social beings who want to live and develop as masters of the world and as their own masters. It is because he has sociopolitical life that man can maintain human dignity as social beings and enjoy a life truly worth living.

Sociopolitical life which is so precious is not something inherited from our parents but is bestowed upon us as members of society by the sociopolitical collective.

The sociopolitical collective is a sociopolitical organism which is bonded together under the party with the leader at the center. A sociopolitical organism is a social entity which has a sociopolitical life as distinct from physical life and is an eternal, immortal organism with an independent life force capable of charting its own fate independently and creatively. A sociopolitical organism with independent life force maintains its life as the fountain of the lives of individuals and bestows sociopolitical life upon individuals.

Therefore, the life of the social collective is more important to the people as social beings. The view of life that regards the life of the sociopolitical collective more important than the physical lives of individuals is precisely the collectivist outlook on life; and loyalty to the leader is based on this collectivist outlook on life.

That loyalty to the leader is based on the collectivist outlook on life is related to the fact that the leader is the center of life of the sociopolitical collective, not the lives of individuals.

The leader, the party, and the masses are welded into one eternal sociopolitical organism. The sociopolitical organism is an organism with the leader, the party, and the masses welded into one life as its constituents and sharing the same fate forever. That is why the leader, the party, and the masses should not be viewed disparately from one another nor put in confrontation with one another.

Just as the masses separated from the leader cannot become the subject of history, so a leader alienated from the masses cannot have his life as political leader at the helm of history. A leader alienated from the masses is not a leader but a private person. Since the leader is the leader of the party and the people, the leader, the party, and the masses are always united into one. By the same token, loyalty to the leader, loyalty to the party, and loyalty to the masses are also united into one. There can be no such thing as having loyalty to the party or to the people alone, and such loyalty is not genuine loyalty.

Inasmuch as the leader, the party, and the masses can form an eternal sociopolitical organism only when they become of a piece, the leader should not be viewed separately from the sociopolitical organism. Only from the standpoint of viewing the leader and the sociopolitical collective as one unit, it is possible to correctly elucidate that loyalty to the leader is based on the collectivist outlook on life.

The leader is not a private individual but represents the life of the collective as the nerve center of the sociopolitical organism.

To say that the leader is the nerve center of the sociopolitical organism is to say that he is the center which unitarily commands life activity.

Generally, all organisms have the center for activity. In human beings, the brain is the center for life activity which controls and commands all the organs and systems of the human body. The whole organism acts under the unitary control of the brain as human beings live and breathe. As the brain is the center for the activity of life for individuals, so the leader is the center for sociopolitical life.

The leader, because he is the center for the life of the sociopolitical collective—the center which unitarily commands the life activity of the sociopolitical organism—plays a decisive role in the formation and development of the sociopolitical organism, the fountain of human life, bestows precious lives on people, and leads them to develop their lives eternally.

The leader is the one who creates the revolutionary thought, founds the party, and creates a unitary body of the leader, the party, and the masses by making the masses action-conscious and organized. The party comes into being when the leader of the working class emerges and presents the independent-minded revolutionary thought, and with this thought, he makes the masses action-conscious and organizationally brings together forerunners who are armed with the advanced thought. When the party makes the masses action-conscious under the guidance of the leader, the masses are brought together as the independent subject, and in this process, a sociopolitical organism, the fountain of human life, comes into being.

The sociopolitical organism created by the leader bestows eternal life on each individual and looks after him so that he may glorify it. In order for individuals to have and preserve their sociopolitical lives, they should have the revolutionary thought, the nourishment; the political leadership of the party and the leader, the lifeline; and the revolutionary organization, the provider of way of life. The leader provides the people with the revolutionary thought and brings them together into a political organization.

The leader as the nerve center of the sociopolitical organism is the real fountain of human life; accordingly, the people regard it as their revolutionary duty and obligation to be loyal to the leader.

Needless to say, ties of revolutionary integrity are forged among individuals in the sociopolitical organism in which they share the same fate, but because none of its individual members can be the center of the collective, revolutionary integrity between them cannot be absolute.

People's loyalty to the leader flows from their basic desire to preserve and develop their sociopolitical lives bestowed by the leader.

People want to have sociopolitical life incomparably more precious than physical life and, when they have it, they want to preserve and glorify it forever. This is a basic demand of the sociopolitical lives of people.

However, the sociopolitical lives of people do not come to shine of themselves, and not all can protect and develop them. Neither the parents, the fountain of physical life, nor any outstanding individual can bestow sociopolitical life upon people and have them glorify it. Only the leader, the center for the life of the sociopolitical collective can nurse and develop the sociopolitical lives of people in his bosom.

The sociopolitical lives of people are maintained and brilliantly developed amid the creative struggle to accomplish the revolutionary cause pioneered by the leader. Life is sustained and developed through life activity. Only by contributing to the fulfillment of the revolutionary cause through energetic creative activities as members of the social collective will people be able to strengthen the life of the sociopolitical collective and glorify their own sociopolitical lives as well. In this process, the demand of people for the preservation and development of their sociopolitical lives is met.

Out of their desire to glorify their sociopolitical lives forever, people demand the worthiest and most dignified life.

Living is the form of human subsistence. Generally, the physical properties of a matter are manifested through its movement, which is the form of its existence; and the movement of a matter is regulated by its properties. By the same token, the life of man as a social being requires life activity, that is, living, and his living is regulated by the nature of human life. Life demands living, and inasmuch as one's view of life defines his view of living, his value judgment on life will depend on what kind of view of life he has.

Those who value the life of the sociopolitical collective give their all for the country and people and for the party and the leader without hesitation, and find in it the worth and happiness of life. Therefore, true human beings do their utmost to be loyal to the leader, the center of the sociopolitical organism, in order to live in a way worthy of social beings.

As you see, people are loyal to the leader because they want to satisfy the demands of their own sociopolitical lives from the point of view that the leader is not a private person but the representative of the sociopolitical organism.

In his writing "On Several Problems Arising in Indoctrination of the Chuche Ideology," the dear Comrade Kim Chong-il elucidated for the first time that loyalty to the leader is loyalty based on the collectivist view of life and

thus most accurately clarified the question arising in establishing the revolutionary view of the leader, the question of the outlook on life underlying such view.

The idea that loyalty to the leader is based on the collectivist outlook on life is the great idea that clarifies in a most scientific manner the place and role of the leader in the sociopolitical organism comprising the leader, the party, and the masses. With the place and role of the leader in the sociopolitical organism clarified has come to be accurately elucidated the theoretical ground for upholding the loyalty to the leader as the revolutionary faith and integrity. As a result, the masses have come to clearly understand the truth that the real way of glorifying their political lives forever lies in being loyal to the leader, the representative of their lives, to the end.

The truth that loyalty to the leader is based on the collectivist view of life is clearly borne out by the struggle of our party and people to realize their independent stand and attitude.

In bygone days, because they did not have the leader, our people were unable to form a sociopolitical organism and emerge as the independent main force of the revolution. Our people, who did not have the real fountain of their lives, had to be subjected to mistreatment and scorn all their lives, unable to have a truly independent life as human beings. When they came to attend the great leader Comrade Kim Il-song as their leader, our people who had submitted to a miserable fate before, became members of an independent sociopolitical organism and began to enjoy their eternal existence with a true life worthy of human beings, that is, sociopolitical life, infinitely loyal to the fatherly leader and determined to preserve and glorify their political lives forever.

The demands of the sociopolitical collective for survival and the will of the masses are reflected in slogans put up by them and manifested in the struggle to implement these slogans.

At the dawn of the Korean revolution, the young communists including Kim Hyok and Cha Kwang-su, holding aloft the slogan "Let us protect Comrade Hanbyol, the heart of the Korean revolution!" did not hesitate to give their prime of life to secure the safety of the great leader. The late anti-Japanese revolutionary fighters gave their lives to guard the headquarter of the revolution where the great leader lived, under the slogan of loyalty, "Let us guard the headquarter of the Korean revolution with our lives!" and brilliantly dedicated their whole lives to the chuche revolutionary cause led by the leader.

During the fatherland liberation war, our people who, having inherited that spirit, acted as human bombs to defend the party and the leader, under the slogan "For the great leader, for the party!"; and in the postwar reconstruction period, they resolutely protected and

defended the great leader under the slogan of loyalty, "Let us give our lives to defend the Party Central Committee headed by the great leader Comrade Kim Il-song!"

Today, under the slogan of loyalty "Let us be lifeguards, a suicide corp, infinitely loyal to the great leader Comrade Kim Il-song!," our people are vigorously pushing the revolutionary struggle by demonstrating the spirit of boundless devotion and sacrifice, with a rock-hard determination to live and breathe every moment for the sake of the great leader, with the conviction that there can be no greater honor and happiness than that of protecting and defending the respected and beloved leader, and with the strong will to fulfill their revolutionary duties assigned by the leader, believing that they have no right to die before they fulfill their duties.

Our people's loyalty to the great leader flowing from the fundamental demand of their lives is immeasurably pure, absolute, and unconditional.

In this way, the idea that loyalty to the leader is loyalty based on the collectivist view of life, constitutes a great ideological theory whose scientific quality and validity have been fully proven not only theoretically but also through the practice of our revolution.

Loyalty to the leader based on the collectivist view of life is a decisive guaranty for making one unswervingly share one's fate with the leader, the party, and the people under whatever condition.

He who honors his obligation to be loyal to the leader unswervingly shares his fate with the leader—the fountain of his life—and the party and the masses, in fair or foul weather.

People with the revolutionary view of the leader based on the collectivist view of life accept the great leader Comrade Kim Il-song's instructions and party policy with boundless happiness and with a sense of honor, fully realizing that following these instructions and policy is the noblest demand of life, before accepting them as a matter of order or obligation, and give their all to thoroughly implement them, deeply cherishing the immense love and trust of the fatherly leader.

People who behave and think in this way thoroughly abide by the principle of absolutism and conditionality in implementing the great leader's instruction and party policy, because they have the revolutionary faith and determination to share their fortunes with the fountain of their lives centering around the leader.

People loyal to the leader will never fall into defeatism under whatever adversity because they have the rock-hard conviction that when the leader, the party, and the masses are united, there is nothing that cannot be accomplished. People who regard loyalty to the leader as their very lives will never submit to formalism and

expedientialism because they have the awareness that they are the masters of the revolution who have kindred ties with the party centering around the leader and who share their fate with the party. In addition, because they have firm trust in the revolution in their country and value their moral obligation to the fountain of their lives, they will never practice flunkeyism or betray their leader, their party, and their country, come whatever storm may.

Only people with loyalty to the leader based on the collective view of life can always unswervingly share their fate with the fountain of their lives and fulfill the *chuche* revolutionary cause to the end by breaking through all obstacles and barriers with the revolutionary spirit of self-reliance and fortitude.

Realizing that loyalty to the leader based on the collectivist view of life offers a sure guarantee for sharing our fate with the leader, we should deeply cherish our loyalty to the leader as a matter of revolutionary integrity.

Revolutionary integrity is the trait of requiting the trust and love of one's comrades and manifests itself in the most noble manner in the revolutionary integrity and loyalty to the leader who grants sociopolitical life to the people and tenderly looks after them. Therefore, only by cherishing loyalty to the leader as revolutionary integrity will one be able to earnestly follow the leader and fight, giving one's all for the sake of the leader.

What is important more than anything else in cherishing loyalty to the leader as a matter of revolutionary integrity is to deeply comprehend the greatness of the leader.

Understanding the greatness of the leader in depth is an essential requirement in cherishing loyalty to the leader as revolutionary integrity. Inasmuch as the posture and stand of attending the leader is based on the view and viewpoint on him, it is possible to have the right posture and position toward leader only when people fully understand what kind of person he is, and only those who have a profound understanding of the greatness of the leader can be infinitely loyal to him.

In cherishing loyalty to the leader as revolutionary integrity, it is also important to arm oneself thoroughly with the principle of revolutionary integrity and comradeship.

The principle of revolutionary integrity and comradeship makes people realize by way of reasoning that they should be loyal to the leader, the center of the sociopolitical organism. Therefore, to cherish loyalty to the leader as revolutionary integrity, one should perceive in depth the truth that relations of revolutionary integrity and comradeship are forged in the sociopolitical organism with the leader at the center.

All cadres and party members should endlessly glorify their sociopolitical lives bestowed upon them by the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, by deeply cherishing their loyalty to the leader as revolutionary integrity on the basis of the collectivist view of life.

Enhancement of Party Spirit Is an Important Requirement in Establishing a Revolutionary Party Ethos

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[Article by Pang Nam-sop]

[Text] Today, our party has entered a new, higher stage of development. The whole party and all the people are united with one mind as a sociopolitical organism around the great leader Comrade Kim Il-song and the dear Comrade Kim Chong-il, and there has been established in the party a steely discipline under which the whole party moves as one under the monolithic leadership of the Party Center. As a result, our party has become invincible and the *chuche* cause is forcefully advancing straight on the one road of victory. That our party is vigorously pushing forward the *chuche* cause with an invincible might and leadership capability is related, importantly, to the revolutionary and *chuche*-oriented party ethos firmly established within the party.

By party ethos is meant, in essence, the party work habit and the way of party life. It encompasses everything, from the revolutionary mode of operation and struggle ethos of party members struggling for the party and the revolution and faithfully serving the working class and the people, to the political and moral trait and way of life of functionaries and party members.

Establishing a revolutionary party ethos within the party means establishing a revolutionary and militant work habit and way of life consistent with the character and mission of the party and having functionaries and party members cultivate a revolutionary work method and habit.

Establishing a revolutionary party ethos thoroughly within the party is a principled demand arising in building the working-class party and in party activity.

The working-class party is the leading political organization struggling for the fulfillment of the revolutionary cause of the leader. Inasmuch as the working-class party is the leading political organization for fulfilling the revolutionary cause of the leader, party ethos based on the revolutionary thought of the leader should be firmly established within the party. Only by establishing such ethos will it be possible to make party organizations, functionaries, and party members work and live in accordance with the work habit, work method, and work

style of the leader, and also possible for the party to fulfill its honorable duty as the weapon for realizing the revolutionary cause of the party.

On the contrary, when the revolutionary party ethos of working and living in accordance with the work ethos, work method, and work style of the leader is not firmly established within the party, it will be impossible to enhance the militant functions and leadership role of the party, and therefore, also impossible to sustain the very existence of the party.

The task to establish a revolutionary party ethos within the party has to be carried out continuously as long as the party exists and remains active, but it becomes all the more important issue particularly when the party building cause has entered a new, higher stage and difficult and complex revolutionary tasks confront the party, and when the situation surrounding the revolution at home and abroad has become more complicated.

Today, our party has strengthened and developed into a seasoned and authoritative militant party which as the self-dependent backbone of the revolution and, as the nerve center of a sociopolitical organism, is skilfully organizing and leading the chuche cause by establishing a revolutionary party work habit and the way of party life, in keeping with the thought and intentions of the leader. At this juncture, when the party building cause has entered a new, higher stage, our party is faced with the weighty and honorable revolutionary task to fulfill the grand program of the Third 7-Year Plan set forth by the great leader Comrade Kim Il-song, win the complete victory of socialism, and realize the independent reunification of the fatherland. The situation surrounding our revolution at home and abroad is more tense and complex.

Under these circumstances, only by establishing the revolutionary chuche-oriented party ethos more firmly within the party will it be possible to thoroughly establish a more steely revolutionary discipline under which the whole party will move as one under the unitary leadership of the party center, to strengthen the unity and solidarity of the party in every possible way, and to successfully accomplish the revolutionary tasks confronting the party and energetically advance the chuche cause under the complex situation surrounding us.

The question of establishing a revolutionary ethos within the party arises as a very important and serious problem, both from the standpoint of the inevitable demands of party building and party activity, and from the viewpoint of the Herculean revolutionary tasks confronting our party and people and the complex situation surrounding us.

An important problem arising in establishing the right party ethos is that of having all functionaries and party members nurture intense party spirit.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"To establish the right party ethos within the party, we should, above all, enhance party spirit to make party members support and follow the party in earnest and fight giving their all for the party."

For functionaries and party members to have an intense party spirit is an important requirement in establishing a revolutionary party ethos within the party.

In essence, party spirit is infinite loyalty to the party and the leader. Party spirit is the revolutionary spirit of supporting and following the party in earnest and giving one's all to staunchly protect and defend the party and implement the party's line and policy, with a correct understanding and keen awareness of the place and role of the leader and the mission and duty of the party in the revolutionary struggle of the working class. Only when they have intense party spirit, will cadres and party members be able to live and work militantly and establish the right party ethos within the party through a revolutionary work habit and way of life.

Party spirit, primarily because it is based on the lofty revolutionary world outlook, becomes an important requirement in establishing party ethos.

Party spirit is the noble ideomental trait of true communist revolutionaries which emanates from the noble class consciousness of devotedly struggling for the sake of the party and the leader and for the working class and the masses, by cherishing the revolutionary thought of the working class as his only faith, his firm revolutionary world outlook, and as such it is the lofty ideological feeling of revolutionaries fighting staunchly with firm faith in the justice of the revolutionary cause of the working class and in its victory.

Party spirit becomes an important ideological factor in establishing a revolutionary ethos precisely because it is based on the revolutionary faith in thinking and behaving in accordance with the immortal chuche ideology, the unitary ideology of our party, and also based on firm faith in the ultimate victory of the chuche cause.

Generally, a work habit and the way of life are the attitude and trait systematically manifested in daily work, life, and behavior and is based on a definite world view and ideology. Party work habit and the way of party life are the overall manifestation of the ideology and world view of cadres and party members; therefore, they are determined according to the intensity of their party spirit.

The question of the work habit and way of party life of functionaries is not simply one concerning their characters or their practical business ability but an ideological

question involving their thought and world view. Needless to say, it is a fact that problems concerning the business ability of functionaries and party members as reflected by their technical administrative standards, as well as the question of personality involving their feelings, sentiment, and habit, affect their work habit and way of life in a certain way. However, being determined by the extent of their ideological consciousness and world view, their practical ability and characters affect their work habit and way of life through their thought and world view. In other words, the influence exercised by the business ability or personality of functionaries and party members in establishing party ethos may be weak or strong depending on the intensity of their world view and party spirit. The practical ability and personality of functionaries and party members have only temporarily effects on separate aspects of the revolutionary party ethos, the party work habit, and the way of party life, but cannot extensively affect all the intrinsic aspects. The work habit and way of life of cadres and party members, as well as the party ethos, are determined wholly by the intensity of their class-consciousness and party spirit based on the revolutionary world view.

In this way, inasmuch as the revolutionary party ethos is determined by the ideological consciousness and world view of functionaries and party members, and inasmuch as party spirit is a strong class-consciousness based on the *chuche* revolutionary world view, enhancement of party spirit becomes an important requirement in establishing a revolutionary party ethos.

Another reason that party spirit becomes an important requirement in establishing a revolutionary party ethos is that party spirit is a staunch fighting spirit to support and follow the party in earnest and fight giving one's all for the party.

The fighting spirit of functionaries and party members manifested in their work and life is determined not only by their thought and world view but also by the resoluteness of the fighting spirit with which they live and fight on.

Even when functionaries and party members are armed with a world view based on a keen class-consciousness, they will be unable to give full play to the revolutionary work habit and way of life if they lack the fighting spirit, the revolutionary spirit, to resolutely fight, not hesitating to jump into fire and water, in order to realize the cause of the party and the leader.

The revolutionary ethos of functionaries and party members manifested in work and life is the concrete manifestation of their fighting spirit, the revolutionary spirit. Accordingly, people's work habit and way of life are determined by the staunchness of the fighting spirit with which they live.

Party spirit is the fighting spirit to support and follow the leader and resolutely protect and defend the party and the leader. It is the indomitable revolutionary spirit to fight devotedly for the party and the leader and struggle to fulfill party-assigned duties, not hesitating to jump into fire and water. When functionaries and party members have this fighting spirit, intense party spirit, they will be able to support the party and the leader in earnest, fight giving their all for the interests of the party and the revolution, and defend party principles wherever, whenever, and give play to the revolutionary ethos of implementing the party's line and policy to the hilt with an indomitable will and fighting power, without the slightest wavering in their minds, under whatever difficult and complex circumstances.

If functionaries and party members should fail to nurture revolutionary spirit, the party spirit of supporting and following the party and leader in earnest and striving to implement party decisions and instructions to the end, probably they would flag and waver in the face of even minor obstacles and barriers they may encounter in the process of implementing the party's line and policy, and there would appear the phenomenon of losing confidence and grumbling about conditions. Should this happen, it would be impossible for functionaries and party members to realize the intentions and ideas of the party and become true communist revolutionaries who share their fate with the party.

Only when functionaries and party members have the resolute fighting spirit of implementing party decisions and instructions to the end by giving full play to the revolutionary spirit of self-reliance and fortitude, with a sole desire to support and follow the party in earnest, will they be able to acquire intense party spirit and establish a revolutionary party ethos within the party.

All this indicates that for cadres and party members, to thoroughly arm themselves with the *chuche*-oriented revolutionary world view and acquire the strong revolutionary spirit, that is, the party spirit of loftily revering and following the party in earnest and giving their all to struggle for the party, is an important requirement in establishing a revolutionary work habit and way of life within the party.

In view of the inevitable requirements for the development of the party and the revolution and in view of the prevailing situation, the dear Comrade Kim Chong-il presented the thought and policy of more thoroughly establishing the revolutionary party ethos within the party and is now wisely leading the struggle to implement this policy.

Upholding the energetic and tested leadership of the dear Comrade Kim Chong-il, the South Hamgyong Provincial Party Committee has waged a vigorous struggle to establish the revolutionary and *chuche*-oriented party ethos more thoroughly within party organizations by enhancing the party spirit of cadres and party members.

First of all, we raised a strong wind of campaign among party organizations at all levels in order to make cadres and party members clearly understand the importance and significance of establishing party ethos as elucidated by the dear Comrade Kim Chong-il and to firmly establish a revolutionary party work habit and way of life. The provincial party committee, through a vigorous combined operation of its organizational and propaganda departments, has strenuously carried out ideological indoctrination work while intensifying grasp and control work designed to enhance the party spirit of cadres and party members and establish the party ethos. At the same time, the committee has perseveringly organized the task to accurately analyze good and bad points manifested in this campaign, and on the basis of this analysis, to give wide publicity to the strong points by various forms and methods, while endeavoring to overcome the manifested bad points by means of ideological struggle. In addition, we have seen to it that the responsible functionaries of party organizations at all levels, including those of the provincial party committee, go down to production sites where party line and policy are implemented, so that they may train themselves in party spirit and establish the revolutionary work habit and way of life through the practical struggle to help resolve bottlenecks by applying themselves hard. Through this course of struggle to enhance party spirit and establish the party ethos, party organizations at all levels in our province have been further strengthened into living militant organizations full of spirit and vigor, and cadres and party members are living and working in a revolutionary manner, with the intense party spirit of supporting and following the party in earnest and giving their all to implement the party's line and policy to the end.

The struggle ethos of cadres and party members in our province who are working and living in the revolutionary way with intense party spirit is being demonstrated more intensely through the course of practical struggle to fulfill the assigned fighting tasks of the province, such as the construction project of a dryfield spraying system and the onshore fish breeding project, both of which are under way in accordance with the farsighted vision of the great leader and our party.

It is true with all party members in our province, but cadres and party members under the Sinpo municipal party committee in particular, upholding the instructions of the great leader Comrade Kim Il-song calling for vigorously pushing the dry-field spray system construction project, have set the goal of installing by this spring spray networks in most of the total acreage to be brought under the spray system and are struggling toward this goal, while clearing obstacles by their own efforts with the revolutionary spirit of self-reliance and fortitude. Meanwhile, many fishery stations including the Nagwon Fishery Station, have worked out appropriate plans to cultivate sea tangle, brown sea weed, and blue mussels in a big way and, by mobilizing the revolutionary zeal and creativity of the masses, are working unprecedented miracles and innovations, while supplying necessary

materials with their own efforts by mobilizing the revolutionary fervor and creativity of the masses. Party organizations and functionaries in Yongsong Machine Complex, the 28 February Vinylon Complex, and Hungnam Fertilizer Complex also are vigorously waging the struggle to establish the revolutionary party ethos and stabilize production by enhancing the party spirit of party members.

Experience shows that when cadres and party members constantly set their party spirit with a clear understanding of the justness and essential nature of the thought and policy of the dear Comrade Kim Chong-il on establishing party ethos more thoroughly, it is possible to continually enhance the might and leadership role of our party and firmly establish the revolutionary ethos of implementing the party's line and policy to the end by setting the revolutionary fervor and creative positiveness of the masses in motion.

Today, our party and people are charged with the revolutionary duty to successfully fulfill the Third 7-Year Plan and vigorously accelerate the revolution and construction by further strengthening the party and enhancing its leadership role to suit the demands of the developing realities. One of the important keys to successfully fulfilling this weighty and honorable revolutionary duty lies in establishing the revolutionary chuche-oriented party ethos still more thoroughly within the party. One of the most important tasks in establishing the party ethos is that of continually enhancing the party spirit of cadres and party members.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"...Functionaries should enhance their party spirit, working-class spirit, and people-mindedness and fight, giving their all for the leader and the party, for the working-class and the people."

In enhancing party spirit, it is more important than anything else to arm cadres and party members securely with the chuche-oriented revolutionary world view and the revolutionary view of the leader by stepping up ideological indoctrination among them.

Party spirit is a strong class-consciousness based on the revolutionary world view, and the process of tempering party spirit is in itself the process of establishing the revolutionary world view and the revolutionary view of the leader.

The immortal chuche ideology is the most accurate leading thought and the only revolutionary world view that should be held by chuche-oriented communist revolutionaries. The chuche ideology is a man-centered philosophical world view, and the core of the chuche-oriented revolutionary world view is the revolutionary view of the leader.

The revolutionary view of the leader is the most correct view and viewpoint on the place and role of the leader in the revolutionary struggle of the working class, and the position and posture of loftily attending the leader in earnest. The leader is the center for unity and leadership and plays a decisive role in charting the destination of the masses. Inasmuch as the leader is the center for the lives of the party and the masses, loyalty to the party and loyalty to the people find their concentrated expression in loyalty to the leader. Accordingly, to be loyal to the leader is in itself to be loyal to the party.

For cadres and party members to loftily uphold the leadership of the party and the leader, regarding it as their revolutionary faith, provides a sure guarantee for inculcating intense party spirit and constitutes the basic source for establishing the right work habit and way of life of revolutionaries.

By intensifying the indoctrination of functionaries and party members in the chuche ideology and having them fully understand the place and role of the leader in the revolutionary struggle, we should make them cherish loyalty to the great leader and the dear Comrade Kim Chong-il as revolutionary faith and integrity. By so doing, we will make all cadres and party members securely establish the ethos of working in the revolutionary way and living in a militant way, with loyalty to the party and the leader and with intense party spirit.

It is an important requirement in enhancing the party spirit of cadres and party members and in establishing the revolutionary ethos within the party for them to constantly steel themselves through the practical struggle to implement the party's line and policy, and decisions and instructions.

The revolutionary practice is a powerful means for remolding the ideological consciousness of people and steeling them in party spirit. People get steeled in the revolutionary way and are brought up as revolutionaries with strong party spirit, through the difficult and complex practical struggle to remake nature and society according to the demands of the chuche ideology.

The struggle to implement the party's line and policy and its decisions and instructions is the most honorable and rewarding revolutionary struggle to implement the thought and leadership of the great leader Comrade Kim Il-song and is a sacred undertaking for cadres and party members to fulfill their revolutionary duty and glorify their lives.

The struggle to implement party policy does not always proceed under favorable circumstances with all necessary conditions in place. In its course, a blazing river of fire could block its way, or there could be swamps hardly passable. Through the struggle to overcome obstacles and barriers standing in the way of implementing party

policy, cadres and party members constantly steel themselves in party spirit and feel their real worth as revolutionaries. All functionaries and party members should cultivate the intense party spirit of finding the worth and happiness of life nowhere else but in the thorough implementation of party policy, refusing to allow themselves to have a cozy sleep and enjoy their full meal until they have accomplished their revolutionary duties assigned by the party. In this way, they should see to it that each line and policy set forth by the party and the leader are thoroughly implemented without an inch of deflection or without a moment of delay, and every moment of struggle and life should be a continuation of efforts for such implementation.

In steeling functionaries and party members in party spirit, it is also important to constantly step up their party life.

Strengthening of party life is a basic guarantee for steeling the party spirit of cadres and party members and for maintaining and glorifying their political lives. Organizational life is the crucible for ideological tempering and the school for revolutionary indoctrination. Only through strong revolutionary organizational life can anyone be tempered in ideological terms and maintain and glorify his political life which is more precious than his physical life. Only by actively participating in organizational ideological life as members of party organizations and sociopolitical organizations led by the party will people be able to solidify their kindred ties with the leader, the center of the sociopolitical organism, and endlessly glorify their political lives. Therefore, all functionaries and party members, regarding party organizations as the motherly bosom in which luster is added to their sociopolitical lives, should always love party organizations and treat them with dignity, actively participate in party organizational life, and thoroughly establish the revolutionary ethos of working and living under party guidance and control.

What is important in strengthening party life is to conduct organizational and ideological life by means of intense ideological training. Without struggle there can be no progress, and without criticism there can be no uprooting of the old ideological residues and work method. Principled criticism and strong ideological struggle steel people in ideological terms, rectify their mistakes as they appear in their work and life, and ceaselessly temper party spirit. Through party life, functionaries and party members can detect on time their shortcomings in work and life, quickly correct them with the help of their colleagues, and continually steel their party spirit.

Functionaries and party members should have the right view of the party organization and report all problems encountered in their work and lives to party organizations, constantly receive indoctrination under the guidance of their organizations, and continually temper their party spirit through struggle.

To work and live with humbleness, simplicity, uprightness, and integrity is an important requirement for functionaries and party members in enhancing their party spirit and establishing party ethos.

The genuine life of functionaries and party members lies in dedicating themselves to the common struggle to have the masses realize the independent stand and attitude under the leader. If one only satisfies his needs for creature comfort and cannot lead an upright and clean-handed life, such a life, not different from animal life, is a worthless life contradictory to the intrinsic nature of man as a social being.

Only when functionaries and party members work and live with humbleness, simplicity, uprightness, and integrity, will they be able to thoroughly observe party principles, demand higher levels of performance in the implementation of party policy, and uncompromisingly combat all erroneous phenomena, and establish a wholesome work habit and way of life within the party. By always leading a humble, simple, upright, and clean-handed life with intense party spirit, our functionaries and party members should become the vanguard fighters who vigorously organize and mobilize the masses in the implementation of the revolutionary tasks, the standard-bearers who will be the first to put their shoulders to difficult and arduous tasks and make a breakthrough.

The struggle to establish a revolutionary and church-oriented party ethos is an honorable and sacred undertaking designed to vigorously accelerate the church revolutionary cause by strengthening our party and enhancing the militancy and leadership role in every possible way.

Upholding the idea and intention of the dear Comrade Kim Chong-il to establish a revolutionary and church-oriented party ethos by constantly intensifying the tempering of party spirit, we should further accelerate the church cause by continuing to wage the vigorous struggle to implement this idea and by making the revolutionary work habit and way of life hold firm over the whole party.

Revolutionary Enthusiasm and Spirit Are Important Keys That Guarantee Success in All Tasks

41090018 *Pyongyang KULLOJA in Korean No 2, Feb 88 pp 57-62*

[Article by Yi Song-ung; not translated]

Decisive Factor That Must Be Adhered to in Resolving the Problems of Food, Clothing, and Shelter at Present

41090018 *Pyongyang KULLOJA in Korean No 2, Feb 88 pp 63-67*

[Article by Kim Tal-hyon]

[Text] The great leader Comrade Kim Il-song, in his New Year address, put forth as our major task of this year's socialist construction to more vigorously accelerate the

march of the great construction, in which we have already made a giant stride, and clearly elucidated specific measures to accomplish it.

To more vigorously accelerate the march of the great construction, one of the important targets is to expedite the construction of the Sunchon Vinalon Complex and solve the people's food, clothing, and shelter problems properly.

The great leader Comrade Kim Il-song has taught: This year, too, we should concentrate efforts on building the Sunchon Vinalon Complex and the Sariwon Potash Fertilizer Complex. ("New Year Address," 1988, booklet, p 5)

Food, clothing, and shelter problems are the very important problems arising from achieving the people's independence. To achieve the independence of the masses of the people, as they are freed from the social and political yokes by changing the exploitative system of the old society in a revolutionary manner, happy material and cultural lives should be provided for them by carrying out economic construction properly.

Food, clothing, and shelter problems are most important in the people's material and cultural lives. They are the fundamental problems in the people's lives. Unless food, clothing, and shelter problems are solved properly, people's happy material and cultural lives are impossible and the complete realization of their independence is unthinkable.

Since the food, clothing, and shelter problems are for the people, we face many difficult and complicated tasks in the course of solving them. Among those many tasks, there usually is a more important task that should be preferentially accomplished, because it is decisively influential in solving the overall food, clothing, and shelter problems of the people and regulatively functional for the accomplishment of other tasks. This important task is precisely a decisive factor that should be adhered to in solving food, clothing, and shelter problems. At every stage and phase of the revolution and construction, a decisive factor should be correctly pointed out and it should be swiftly settled by concentrating efforts. Only then, can various tasks for the solution of the people's food, clothing, and shelter problems be properly accomplished and the overall standard of the people's living be improved rapidly.

Our party, which regards it as the supreme principle of its activities to ceaselessly improve the people's standard of living, has effected a change of the century in improving the people's standard of material and cultural living by correctly finding the decisive factor in solving the people's food, clothing, and shelter problems and by settling it swiftly.

As our revolution has reached a new high stage for the complete victory of socialism, today, our party is struggling after putting forth a bold target to properly solve the people's food, clothing, and shelter problems by vigorously accelerating the construction of the Sunchon Vinalon Complex—a general chemical industrial base—and the construction of other major plants which are decisively important in improving the people's standard of material and cultural living.

The construction of the Sunchon Vinalon Complex is a decisive factor that should be presently adhered to in solving the people's food, clothing, and shelter problems.

The construction of the Sunchon Vinalon Complex will, above all, open a new vista for the solution of the people's food, clothing, and shelter problems.

The food problem is the foremost problem in solving the food, clothing, and shelter problems, and is a basic problem in providing independent and creative material and cultural lives for the people. Even if the clothing and shelter problems are properly solved, people's physical lives cannot be maintained if the food problem is not properly solved. Only when foodstuffs are sufficient, can our people's consciousness be correct and can everything go smoothly. Success in the overall struggle to provide independent and creative material and cultural lives for the masses of the people freed from exploitation and oppression largely depends on how the party and state of the working class solve the food problem in leading the revolution and construction.

In successfully solving the food problem, a basic factor is to increase agricultural production. Only by developing agriculture can the people be supplied with sufficient grains, meat, eggs, and other foodstuffs.

To increase agricultural production, the socialist rural theses, the agriculture-first policy, and the chuche farm methods should be thoroughly implemented. To this end, one of the important issues is to increase chemical fertilizer production.

Presently, what can effect a turn in chemical fertilizer production is the construction of the Sunchon Vinalon Complex.

When the construction of the Sunchon Vinalon Complex is completed, the production of nitrogen fertilizer alone can reach 900,000 tons. In addition to the current chemical fertilizer production, this will create a surplus in nitrogen fertilizer even after sufficiently supplying all cultivated soils of our country. Then, per-chongbo grain, vegetable, fruit, and industrial crop production can be drastically increased and the people's food problem can be solved at a new high level by thoroughly implementing the socialist rural theses, the agriculture-first policy, and the chuche farm methods put forth by the great leader Comrade Kim Il-song.

Only when grain production is epochally increased can the peak of the 15 million-ton grain production be successfully occupied, and great progress be made in the struggle to fulfill the far-reaching plan of the respected and beloved leader Comrade Kim Il-song to realize the communistic distribution first in the rice supply under the slogan "Rice is precisely communism."

The construction of the Sunchon Vinalon Complex will also increase the production of meat and eggs as well. At present, the production capacities of the existing pig, chicken, and duck farms are great. Thus, if these farms fully display their production capacities, the people can be supplied with more various foodstuffs.

To increase meat and egg production, the problem of protein feed should be properly solved. When the construction of the Sunchon Vinalon Complex is completed, it will produce 300,000 tons of protein feed. This will make it possible to fully utilize the existing livestock farm foundation and will drastically increase meat and egg production.

The Sunchon Vinalon Complex will play an important role also in developing the shallow-sea fish farming and abundantly supplying the people with marine products. When the construction of the Sunchon Vinalon Complex is completed, various materials needed for the shallow-sea fish farming can be produced and supplied, making it possible to increase fish production.

Thus, the Sunchon Vinalon Complex will play a very great role in solving the food problem, which is most important in the people's food, clothing, and shelter problems.

The construction of the Sunchon Vinalon Complex will also make it possible to properly solve the people's clothing problem.

For the people, the clothing problem is not less important than the food problem. Along with the food problem, only when the clothing problem is properly solved, can the people live even more civilized lives.

To solve the people's clothing problem, along with natural fibers such as vegetable fibers and animal fibers, chemical fibers such as synthetic fibers and artificial fibers can be utilized. Among these things, under the circumstances of our country, it is most reasonable to develop the chemical industry and to further increase the Vinalon production, which takes an important place in the chemical fiber production. In our country where cotton does not grow very well and cultivated soils are limited; even if it grows well, it is very important to develop the vinalon industry and increase the vinalon fiber production.

The Sunchon Vinalon Complex is a complete chuche-type industry of ours. The Sunchon Vinalon Complex is an industry of our own style which uses limestone and

anthracite, which are abundant in our country, as resources, and is a model of the chuche-type industry which we can extensively develop as we wish without being affected by worldwide economic upheavals or resources and fuel crises.

Today, vinalon, which greatly contributes to resolving the people's clothing problem, is several times more durable than cotton and is heat and chemical resistant. Vinalon absorbs water best among synthetic fibers. If vinalon is produced abundantly, the self-reliance and independence of the textile industry can be firmly guaranteed and the people's clothing problem can be completely resolved through our own resources.

The Sunchon Vinalon Complex, which our people are making efforts to build, will produce 100,000 tons of high-quality vinalon.

Vinalon which the Sunchon Vinalon Complex will produce and vinalon which the existing 8 February Vinalon Complex is producing will take up a big share of the 225,000 tons of vinalon, a goal that will be reached in the final year of the Third 7-Year Plan, and will positively contribute to conquering the peak of 1.5 billion meters of fabric, 1 of the 10 long-range goals of socialist construction.

Today, when technology with which to process vinalon, a chuche-type fabric, is being further developed, if the Sunchon Vinalon Complex is built rapidly, the people's clothing problem will be resolved on a high level. At a time when the Sunchon Vinalon Complex is in operation and when 100,000 tons of high-quality vinalon are produced there, the production of high-quality fabrics for western-style suits, shirts, and coats and various other fabrics, and knit wears will be much increased and the clothing problem will be resolved to suit the people's diverse tastes.

When the Sunchon Vinalon Complex is built, not only vinalon fabric but also movilon fabric will be produced more and as a result, epochal progress will be made in resolving the people's clothing problem.

The construction of the Sunchon Vinalon Complex will also play an important role in resolving the people's housing problem and supplying commodities necessary for daily lives.

One million tons of carbide, 750,000 tons of methanol, 100,000 tons of vinalon, 900,000 tons of nitrogen fertilizer, and 300,000 tons of protein food, 250,000 tons of vinyl chloride, 250,000 tons of caustic soda, 400,000 tons of sodium carbonate, and various other chemical products will be produced in the Sunchon Vinalon Complex, a large-scale general chemical-industrial base.

Many high-quality chemical building materials necessary for building residential houses can be produced by using vinyl chloride which will be produced in the

Sunchon Vinalon Complex. In our country, which guarantees cement and other basic building materials by producing them within the country, if the construction of chemical building materials is further increased, the problem of building modern residential houses on a large scale and the people's housing problem can be resolved on a new high level.

The people's material and cultural lives can be made prosperous by producing shoes, daily necessities, and household goods in large quantities by using vinyl chloride, which will be produced in the Sunchon Vinalon Complex.

All these show that the construction of the Sunchon Vinalon Complex is a decisive factor that must be pushed ahead in resolving the people's clothing, food, and shelter problems at present.

The construction of the Sunchon Vinalon Complex is an important project that will open a bright prospect for resolving the people's food, clothing, and shelter problems. If the Sunchon Vinalon Complex is built, our people's earnest desire to eat boiled rice and meat soup, to wear silk suits, and live under roofed houses can be more substantially realized and new progress will be made in the struggle for a complete victory of socialism. When the Sunchon Vinalon Complex is built and put in operation, we will be able to provide a more abundant treasure that will brighten the Workers Party's era to pass it to future generations, and to again display the might and honor of chuche Korea throughout the world.

The respected leader Comrade Kim Il-song, who has dedicated his entire life to the prosperity of the nation and to the happiness of the people, who personally promoted the construction of the Sunchon Vinalon Complex and elucidated the goal of each step and method of implementation has taught many times that construction of this complex should be accelerated. Dear Comrade Kim Chong-il, who is brilliantly embodying the respected leader's profound plan, resolved all problems that have arisen in the construction of the Sunchon Vinalon Complex and took revolutionary steps to rapidly accelerate this gigantic construction project.

Thanks to the wise leadership of the great leader Comrade Kim Il-song and dear Comrade Kim Chong-il, today, construction of the Sunchon Vinalon Complex is being vigorously pushed ahead. Over a short period of time since construction was initiated, major production facilities and supplementary production facilities have been rapidly built and their shapes are changing with each passing day.

Upholding the profound plans of the respected leader Comrade Kim Il-song and dear Comrade Kim Chong-il, who are striving to provide the people with more abundant and more civilized material and cultural life, we should more vigorously accelerate the construction of the Sunchon Vinalon Complex.

The great leader Comrade Kim Il-song has taught: Soldiers of the People's Army and all builders who are mobilized in construction of the Sunchon Vinalon Complex and Sariwon Potash Fertilizer Complex should complete the construction project in a timely and qualitatively manner by fully displaying the sense of loyalty to the party and the revolution and the spirit of heroic struggle so that our party's profound plans for prosperity of the fatherland and happiness of the people can be realized at an early date. (page 5 in aforementioned document)

The builders, who are in charge of construction of the complex, highly demonstrating the revolutionary trait of absoluteness and unconditionality in carrying out the mission given by the party is important in accelerating construction of the Sunchon Vinalon Complex.

Absoluteness and unconditionality toward the party's policy are important traits of struggle that should be cherished by the chuche-type communist revolutionary. Nothing is more important for the chuche-type communist revolutionary than to absolutely value and unconditionally carry out the missions assigned by the party and the leader, and nothing is more glorious for them than to dedicate their loyalty to the party and the leader. Only those who unconditionally accomplish the revolution missions assigned by the party and the leader can be called the chuche-type communist revolutionary, a genuine revolutionary.

Soldiers of the People's Army and builders could complete the construction of the Sohae Lockgate—a gigantic project for warding off the 20-ri long violent sea waves—in a short period of only 5 years, because they have highly displayed the revolutionary trait of absoluteness and unconditionality in carrying out the party's policy by taking loyalty to the party and the leader as their revolutionary faith. It is a precious truth confirmed over the course of the practical revolutionary struggle and construction over the past 40 years that any difficult and complex task can be successfully accomplished when the revolutionary trait of absoluteness and unconditionality is highly displayed in carrying out the party's policy.

The builders of the Sunchon Vinalon Complex should keenly realize that the great leader Comrade Kim Il-song's teachings and the party's policy are the loftiest demands in life instead of considering them an order or obligation, thus accepting them with boundless joy and honor. At the same time, they should dedicate everything to accomplishing the great leader's teachings and the party's policy by taking them as great benevolence and trust by the fatherly leader and the motherly party.

The builder's trait of absoluteness and unconditionality in carrying out the party's policy is to be expressed in accomplishing the assigned construction project in a timely manner without fail. All the builders who participated in construction of Sunchon Vinalon complex should overcome all difficulties at the front with the

revolutionary spirit for self-reliance and arduous struggle, just as the builders of the Sohae Lockgate, and should accomplish the task each day without fail by fully mobilizing all reserves and potential. Thus, they should expedite the schedule of construction projects to the maximum.

To accelerate construction of the Sunchon Vinalon Complex, it is also essential for the functionaries in charge of building to do a good job in organization and guidance work.

Construction of the Sunchon Vinalon Complex is enormous work to create a general chemical industrial base. In this a great deal of construction forces, modern production facilities, and materials of various types are being mobilized and utilized; the size of the vast construction project is enormous. How soon this important and vast construction project can be carried out depends greatly on how the guidance functionaries responsible for construction preplan and supervise the organization and guidance work.

The economic guidance functionaries in charge of construction should direct the construction in a way that is mobile by routinely acquainting themselves with, and having a firm grip on, the progress of the construction and by going deep into the boiling construction sites to correctly understand the pending problems and solving them in a timely manner. In particular, the functionaries should go into the construction sites in proportion to the difficult and complicated problems that arise in construction and encourage and propel the construction workers on to uninterrupted labor exploits with their own practical examples.

One of the important problems that arise in the functionaries' organization and guidance work is to correctly organize and carry on the technological innovation movement. As has been clearly indicated by the experience acquired over the short period since the beginning of construction of the Sunchon Vinalon Complex, a vigorous launching of the technological innovation movement is enough to enhance the construction speed, and it makes hastening the construction ahead of schedule possible. The economic guidance functionaries should do a good job of working with the scientists and technicians at the construction sites and positively summon all the construction workers to technological innovation to make them contrive and introduce more that is new, our own methods of construction and new methods of work.

Vigorous assistance from the entire party, the entire nation, and all the people is also an important way to accelerate construction of the Sunchon Vinalon Complex.

Construction of the Sunchon Vinalon Complex is a responsible undertaking to further increase national treasure and wealth, as well as common work for us all. The

sooner the construction of the Sunchon Vinalon Complex is completed, the richer the capital for national prosperity becomes and the more affluent and more cultured material and culture-oriented living will be provided for the people. So, to accelerate construction of the Sunchon Vinalon Complex, it is imperative for the entire party, the entire country, and all the people in the country to vigorously extend assistance to it.

One important thing in completing construction of the Sunchon Vinalon Complex at an early date is to supply the construction site with plant facilities and construction materials, without a hitch, in a timely manner. A large number of metallurgical plants and machinery plants are now positively producing and supplying metallurgical materials and production facilities of various types and thus are vigorously contributing toward accelerating construction. Relevant plants and enterprises, bearing in mind that the success of the construction depends completely on them as in these plants and enterprises, should produce and supply their share of the plant facilities and construction materials on a priority basis.

To accelerate construction of the Sunchon Vinalon Complex, not only the relevant plants and enterprises, but also the entire country should give it assistance. All domains and units of the national economy and all the working people in the country should extend labor, material, and technological assistance to construction of the Sunchon Vinalon Complex as much as possible, suitable to the situation, as if it were their own work.

Construction of the Sunchon Vinalon Complex is a bold drawing designed to smoothly solve the problem of feeding, clothing, and sheltering the people, as well as very important and rewarding work designed to provide our people with a happy future.

We should firmly create still greater capital for national prosperity and happy lives for the people by completing construction of the Sunchon Vinalon Complex at an early date.

Constantly Increasing the Nation's Assets Is an Important Demand Which Should Be Observed in Socialist Economic Management

41090018 Pyongyang KULLOJA in Korean No 2, Feb 88 pp 68-72

[Article by Han In-ho]

[Text] Today, our party stresses the constant increasing of the nation's assets by accelerating production and construction and in accordance with the principle of socialist expansion and reproduction.

Today, when the entire party and all of the people are vigorously waging the struggle to accomplish the militant tasks put forward by the great leader Comrade Kim Il-song in his New Year message, the constant increasing

of the nation's assets is of great significance in strengthening the nation's economic foundation and further enhancing the people's living standard.

Last year our people registered brilliant Labor exploits in the first march of great socialist construction under the wise leadership of the party and the leader by demonstrating matchless heroism, thus opening a breakthrough in implementing the Third 7-Year Plan. In order to build a socialist material and technological foundation to be a powerful nation equipped with modern technology and be developed in many ways through the vigorous struggle to implement the Third 7-Year Plan and to upgrade the people's material and cultural life corresponding to socialist society with complete victory, the nation's assets should be constantly increased in all domains of national economy.

The great leader Comrade Kim Il-song has taught: Frugally keeping house by constantly increasing the assets of the nation and society and at the same time, by valuing and tenderly caring for the already-built assets is important. (p 524, vol 19, "The Collection of Kim Il Song Works")

The nation's assets in socialist society are the foundation for the permanent independent national development and are the precious social common assets which ensure the people's happy material and cultural life.

In socialist society where the people have seized the nation's sovereignty and production means, all properties and natural resources possessed by society and groups constitute the nation's assets. From the standpoint of material wealth of a society, all forms of properties of the nation and cooperative groups including fixed and liquid properties created by the worker's creative labor belong to the nation's assets.

In socialist society, the nation's assets are the assets of the working masses and used for making the nation strong and making it develop, as well as for promoting the welfare of the working masses. In a capitalist society where the basic portion of the people's wealth including the production means has been seized by the exploiting class, this portion is used as a means to exploit the sweat and blood of working masses. Therefore, the effective use of the people's wealth in capitalist society means more cruel exploitation of labor by capital.

Contrary to this, in a socialist society, as the nation's assets increase, the nation becomes wealthy and strong so as to properly manage and effectively use such assets and the worker's material and cultural welfare will be also promoted. Thus, increasing the nation's assets in socialist society becomes a common interest of society and all members of the society actively struggling to expand such an interest with earnest concern. Furthermore, in a socialist society, the state controls production and distribution and accumulation and consumption in a unified manner and implements them according to

plans. Thus, socialist expansion and reproduction can be continuously carried out on a large-scale and the nation's assets can be constantly increased.

The essential problem arising in continuously increasing the country's wealth, utilizing these advantageous conditions and potentials provided by the socialist system, is to further improve economic management in conformity with the requirements of the developing reality.

This is connected, above all, with the fact that continuously increasing the country's wealth is one of the important objectives of economic management in socialist society.

The country's wealth in socialist society is further increased by the creative labor and struggle of the working popular masses who have become the masters of the state and society. The country's wealth increases further in proportion to the increase in the creation of the gross product of society and national income, and increases even further through the process of rationally distributing and utilizing the gross product of society and national income that have already been created and by effectively utilizing the country's human and material resources.

How to strengthen the function of these factors in increasing the social wealth largely depends, after all, on economic management.

In a socialist society, economic management is the social function for reasonably organizing and commanding the process of men's collective labor and economic activities so as to obtain greater economic success with less expenditure. Its major objective is to rationally organize and command the workers' independent and creative labor life to continuously ensure expanded socialist reproduction on a larger scale.

With the progress of socialist construction, expanded reproduction can be pushed ahead on a larger scale only when the social labor process is rationally organized and commanded in conformity with the enhancement of the level of the socialization of production, the enlargement of the economic scale, and the enhancement of the standard of technology and equipment. Therefore, the more we improve economic management, the more we can direct men's independent and creative labor toward continuously increasing the country's wealth and make that labor thoroughly serve it.

In particular, we should improve socialist economic management so that we can continuously increase the country's wealth by correctly embodying the requirement of the socialist economic law and vigorously accelerating production and construction.

The socialist economic law clearly sets forth ways to develop the economy in conformity with the independent demands and interests of the popular masses—the

masters of production and management—and to continuously increase the country's wealth by satisfactorily ensuring the balance and speed of expanded reproduction. Only when we correctly embody the requirements of the socialist economic law and rationally establish the essential relationship among all economic processes, can we smoothly carry on social production and vigorously accelerate economic construction.

Continuously increasing the country's wealth is a more urgent demand to be solved in the field of economic management today which is being conducted on a new higher stage of socialist economic construction.

The economic base which has been provided in our country under the wise leadership of the party and the leader is very mighty, and its productive potential is very great. If we further improve economic management, strengthen the self-reliance and independence of the national economy, and demonstrate its vitality, we can successfully carry out the task of economic construction, no matter how enormous it may be.

The better we improve economic management, thereby properly managing facilities, materials, labor, and finance and correctly conducting production guidance, the more we can produce with available resources and increase the country's wealth.

Therefore, improving economic management is an important guarantee for increasing the country's wealth, and struggling to expand the state wealth is the attitude of struggle which our functionaries and workers should have.

Experience shows that if our functionaries and workers wage a steadfast and positive struggle to continuously increase the country's wealth, they can continuously increase it, no matter how difficult and complicated the conditions may be.

Rising like the phoenix from the ashes in which everything was destroyed after the war, our people actively struggled to realize the nation's firm economic foundation under the great leader's wise leadership and built a self-reliant and developed national economy. Thus, they were able to constantly increase the nation's assets. In particular, even when our revolution was undergoing an arduous trial, and antiparty and antirevolutionary factionalists were attempting to ruin everything while opposing the party's line for economic construction, our people accelerated the economic construction and consolidated the nation's economic foundation in firm unity with the great leader by tightening their belts and even saving pennies.

Indeed, the nation's assets in our country increased on an enormous scale and at an unprecedented speed under the wise leadership of the great leader and the party from the time of the first building of a new society after the liberation up to the present.

Today, when the nation's economic foundation has been firmly consolidated and production potentials have been exceedingly strengthened, if our functionaries and workers constantly increase the nation's assets by improving economic management, they can strengthen the socialist system by vigorously accelerating economic construction and demonstrate more highly the superiority of the socialist system.

What is most important in constantly increasing the nation's assets by improving the economic management is for economic functionaries to have correct consciousness of the principle of socialist expanded reproduction.

The great leader Comrade Kim Il-song has taught: The socialist country, grasping production and distribution and accumulation and consumption in a unified manner, implements them in accordance with the plans. Thus, it can accumulate a large amount of funds and use them most reasonably. As a result, the socialist expanded reproduction can be constantly carried out on a large scale. (page 446, vol 23, "The Collected Works of Kim Il-song")

Expanded socialist reproduction is a course in which social production is constantly repeated and renewed on a larger scale in line with independent aspirations and demands of the working masses. Its purpose is to satisfy to the maximum the constantly increasing material and cultural demands on the workers. In the course of socialist expanded reproduction, overall social products and the national incomes that constitute the nation's assets will rapidly increase and a firm foundation for such an increase will be realized. Therefore, without expanded reproduction, no one can mention the issue of constantly increasing the nation's assets nor think of a bright prospect for the people's living standard.

Only the functionaries who have the correct consciousness of the principle of socialist expanded production will make efforts to effectively use the existing materials by assuming a firm position of increasing the nation's assets at any cost. When the economic guidance functionaries do not have the correct awareness of the principle of socialist expanded reproduction, they are apt to indiscreetly use the nation's precious economic assets and to exercise negative influence over the development of the national economy and upgrading the people's living standard.

For economic guidance functionaries to have a correct awareness of the principle of socialist expanded reproduction, they should deeply study and understand the great leader Comrade Kim Il-song's teaching on socialist economic construction and our party's line and policy for economic construction including the basic line of socialist economic construction, which is the embodiment of the great leader Comrade Kim Il-song's teaching. The respected leader Comrade Kim Il-song's teaching and the party's line and policy elucidated not only the principle of socialist expanded reproduction but also

all theoretical and practical issues arising in socialist economic construction, as well as the methods for resolving such issues. Only when economic guidance functionaries arm themselves firmly with our party's lines and policies, can they have the correct awareness of the principle of socialist expanded reproduction and more highly demonstrate the revolutionary passion and creative activeness to increase the nation's assets.

Improving labor productivity is also important in continually increasing state assets by improving economic management.

The growth of labor productivity is a decisive guarantee for rapidly developing production and a precondition for increasing state assets. The process of increasing state assets is the process of increasing production, that is, the process of increasing labor productivity. As labor productivity is increased, the gross production of society and the national income are increased accordingly and state assets are increased more rapidly and more abundantly. The question of increasing state assets is closely related to increasing production. Production can be increased by the growth of labor productivity.

The growth of labor productivity plays a very important role in rapidly increasing production at present. Reflecting this demand of the developing times, our party presented for the Third 7-Year Plan the task of increasing labor productivity in the industrial sector 1.6 times and that in the basic construction sector 1.5 times and of guaranteeing more than 80 percent of the gross industrial production through increased labor productivity. This task reflects our party's firm will to more vigorously accelerate the country's economic development by increasing labor productivity.

To increase labor productivity which plays such a significant role in increasing production, the workers' level of ideological will must be further increased and technological development must be accelerated. Because man's idea determines everything, as the ideological will of the working masses is increased, they will positively display conscious enthusiasm and creative abilities in production and management and will fulfill their responsibility and role as masters of production and management. In addition, as technology develops, even while human labor is being saved, more material wealth can be created for specific times.

Today, when conditions for labor are tense as the industry and other overall sectors of the people's economy are being rapidly developed, the increased labor alone cannot satisfactorily guarantee the growth of production, and state assets cannot be endlessly increased. As they did in the past, all the sectors and units of the people's economy must increase production by increasing labor productivity through enhancing the workers' ideological and consciousness level and by devoting efforts to technological development.

In order to increase state assets by improving economic management, it is also important to thoroughly adhere to the principle of continuously expanding production by way of rapidly circulating capital.

Because the commodity-money relations also exist in socialist society, reasonably using capital is a necessary condition for satisfactorily realizing reproduction on an expanded scale and increasing state assets.

Labor, facilities, material, and capital are necessary for realizing production on an expanded scale. This is related to the fact that monetary capital plays various functions and guarantees and controls the procedure of implementing plans.

Distribution must be well organized to rapidly circulate capital. Money tends to be circulated. Therefore, only when distribution is well organized, can money satisfactorily play its function and positively accelerate production. Plants and enterprises must, without fail, organize and effect monetary circulation after concrete calculations to ensure that monetary capital above the amount of the initial money that was invested in production will be accumulated.

To endlessly circulate capital, not only distribution must be well organized but also the speed of distribution must be increased.

The present situation where socialist economic construction is being carried out on a grand scale demands that the speed of the circulation of monetary capital be further increased accordingly. The further the speed of the circulation of capital is increased, the more can be produced and built with the same amount of capital and the further state assets will be increased. Presenting as an important goal the task of increasing the speed of the circulation of capital in all the stages from mapping out financial plans to carrying out and summing up these plans, all the sectors and units of the people's economy must organize and command, without a hitch, works—that are carried out according to plans—and production to ensure that capital spent will be rapidly recovered, used, and increased.

The demand for expanding production by way of rapidly circulating capital must be firmly adhered to in using foreign currency capital.

To continually increase state assets, not only new capital must be provided but also efforts must be devoted to saving the initial capital provided to the utmost and not wasting it.

Properly resolving the mutual relations between accumulation and spending is one of the important ways to continually increase state assets.

In a socialist society, both accumulation and spending are used in guaranteeing the popular masses' independent and creative activities. However, if the mutual relations between accumulation and spending are not resolved properly, state assets cannot be continually increased and the people's lives cannot be systematically improved.

Because accumulation and spending are two aspects in using the national income, if emphasis is given to one of them, this will exercise a negative effect on the other. If emphasis is given to accumulation in order to strengthen the economic foundation, the share for spending will be decreased and thus, the workers' material and cultural demands cannot be met. On the contrary, if emphasis is given to spending, the economic foundation of the country cannot be strengthened, production cannot be rapidly expanded, and in the long run, state assets cannot be increased and the people's lives cannot be systematically improved.

The most scientific way to properly resolve the mutual relations between accumulation and spending is to thoroughly adhere to principle in the distribution of the national income, a principle of guaranteeing the preferential growth of accumulation and of simultaneously increasing spending according to our party's policy. The principle of the balanced guaranteeing of accumulation and spending, a principle presented by our party, is the most reasonable and positive principle concerning keeping balance that helps simultaneously resolve the questions of accelerating economic construction and of improving the people's lives by guaranteeing the level of production on an expanded scale and its speed on a high level based upon the close relations between accumulation and spending and positive mutual reaction between them.

Continuously adhering to this creative principle on keeping balance between accumulation and spending is a firm guarantee for continually increasing state assets by guaranteeing a high speed in production on an expanded scale.

The national income is the basis of accumulation and spending. Only under circumstances in which the national income systematically grows, can the principle of preferentially increasing accumulation and of simultaneously increasing spending be firmly adhered to. Measures must be taken in all the sectors and units of the people's economy to decisively reduce non-productive labor, to increase productive labor, and to increase the employees' per capital net production.

In addition, the national income must be well distributed and directions in investment in basic construction must be well stipulated to ensure that the growth of productive accumulation will be guaranteed before non-productive accumulation. Only then, while the expansion of production is being preferentially guaranteed, can social and cultural demands be satisfactorily fulfilled.

As a struggle is being positively waged in our country under the wise leadership of the party and the leader to build important construction projects, including the Sunchon Vinalon complex, and to complete the rural thesis, socialist material and technological foundations are being further strengthened, and bright prospects for more abundantly resolving the people's lives are being opened.

Guidance functionaries in all the sectors and units of the people's economy, while upholding the struggle tasks presented by the great leader Comrade Kim Il-song during his New Year address, must further improve economic guidance and enterprise management in compliance with the demands of the Tae'an work system. In particular, with the revolutionary spirit of absoluteness and unconditionally regarding party policies and with positiveness and devotedness, they must responsibly carry out the tasks that were presented.

In compliance with the demands of the times when socialist construction is being carried out on a new high level, we must provide a more firm foundation for the prosperity and development of the country and the nation by vigorously waging a struggle to continually increase state assets.

**The Complex Is Our Unique Superior
Organizational Form of Enterprise Management**
41090018 *Pyongyang KULLOJA in Korean No 2,*
Feb 88 pp 73-78

[Article by Pak Yong-kun]

[Text] Setting up the right organizational form of enterprise management to suit the demands of the developing realities is one of the important problems arising in the improvement of socialist economic management.

Only by improving the organizational form of enterprise management will it be possible to vigorously accelerate production and construction through a maximum utilization of the existing economic foundations and through a rational linkage of all reproductive links.

The task of improving the organizational form of enterprise management in socialist society is carried out in a planned manner with goal-consciousness, through the economic organizer function of the state under the leadership of the working-class party. The working-class party and the state can vigorously accelerate economic construction only by correctly promoting on time the task of improving the organizational form of economic management to suit the inherent demands of socialist economic management and the actual state of economic development.

Early on, by brilliantly applying the immortal chuche ideology, the great leader comrade Kim Il-song formulated a unique ideological theory on socialist economic

management and wisely led the task to improve the organizational form of enterprise management in each period and at each stage of socialist construction.

The great leader comrade Kim Il-song led us to create, manage, and operate complexes, a new organizational form of socialist enterprise, a long time ago, and on the basis of the experience gained in this process, he has taken epochal steps to build complexes in various branches of the national economy on an extensive scale to suit the current condition in which economic construction is under way at a new, higher stage.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"The complex is our new unique organizational form of enterprise most correctly reflecting the peculiarities of socialist society and the inevitability of economic development in our country."

The complex is a form of enterprise organization which integrates enterprises closely linked to each other on a certain product line in terms of production technology as well as in terms of management and operation into one single unit of management. As the forces of production develop and social division of labor accelerates, production becomes concentrated and the socialization of production quickens. This inevitably demands the integration of production units, and the complex is precisely the organizational form of enterprise which has emerged by reflecting this demand. To play a major role in the acceleration of economic construction, complexes should meet its requirements as the most rational organizational form of enterprise fully reflecting the peculiarities of socialist society and the actual condition of the country.

The form of complex created by the great leader Comrade Kim Il-song in our country is our own unique organizational form of enterprise management suitable to the intrinsic demands of the socialist system.

First of all, this is related to the fact that the complex is a form of enterprise management by which all business activities are carried out according to the collective guidance of the party committee, and in which the revolutionary mass line of our party is observed in enterprise management.

How to insure collectivism in economic management and bring the enthusiasm and creativity of the producer masses into full play is one of the basic problems which should be solved in socialist economic management.

Socialist economy is a large-scale collective economy in which the means of production belong to society as a whole, and the people who are directly and collectively in charge of it are the producer-masses.

The socialist economy is managed and operated by the collective means suitable to the characteristics of the social system, not by the subjective views or by the arbitrary decisions of any particular individual. That is why socialist economic construction can be vigorously accelerated only when constant efforts are made to perfect the economic management system and economic management methods, with a view toward better insuring collectivism in economic management, making the producer-masses actively participate in enterprise management, and bringing their revolutionary enthusiasm and creativity into full play. Our party early on created a party work system whereby it saw to it that managerial activity was conducted under the collective guidance of the factory party committee and that the mass line was observed in enterprise management, thereby satisfactorily solving the question of making the producer-masses participate in enterprise management.

The essence of the party work system is the collective guidance of the party committee. The collective guidance of the party committee is the most revolutionary guidance method which makes it possible to secure party leadership in economic work in the most satisfactory manner. Only by strengthening the collective guidance of the party committee will it be possible to correctly satisfy the intrinsic demands of socialist society in economic management and vigorously unfold economic work to suit the interests of the party and the revolution and those of the masses.

The form of complex created by the great leader Comrade Kim Il-song in our country is the organizational form of enterprise management capable of strengthening the collective guidance of the party committee as required by the Tsaen work method and thoroughly implementing the mass line in enterprise management.

This has been substantiated, first of all, by a series of steps taken by our party to enhance the leadership role of party organizations while organizing complexes.

Our party has been able to provide unitary partywide guidance in economic tasks on the principle of having the party committee of each complex keep a direct grip on party organizations in the complex and subordinate its guidance completely to the execution of the economic tasks of the complex. This offers an important guarantee for enabling the party committee to set the direction of activity for the complex in such way that the complex can carry out all its tasks under the collective guidance of the party committee with goal-consciousness, according to party intentions.

The complex can properly carry out business operations to suit the intent and demands of the party and the aims of the producer masses because the party committee as the supreme leadership organization collectively discusses all important problems arising in enterprise management and makes pertinent collective decisions on them. The party committee of the complex, through

collective discussions, can set the right direction of activity for the complex and work out scientific and realistic measures correctly reflecting the party's policy needs and the actual situation in the complex because the committee is made up of core elements who work in the most important places in the complex and its subordinate factories and enterprises, who know the work in their respective stations, and who are capable of correctly reflecting the will of the masses.

The party committee of the complex not only sets the right direction and method of accomplishing economic tasks through collective leadership but also correctly leads all units and links and all functionaries and workers of the complex to fulfill their roles and functions in a satisfactory manner.

The party committee of the complex makes it possible to correctly combine political work, administrative economic organizational work, and technical guidance work by strengthening partywide guidance in such a way that the party secretary, the manager, and the chief engineer of the complex may fulfill their duties in a better and more responsible manner at their respective posts according to the decisions and assignments of the party committee.

By making the party secretary, the manager, and the chief engineer—who respectively have the political, administrative, and technological responsibilities for the operation of the complex—form a trinity to manage the enterprise well, our party has been able to make party economic work proceed in a uniform manner in close conjunction with each other and turn party work into a living work contributing to the execution of economic tasks.

At the same time, the party committee of the complex has made it possible to step up partywide guidance so that all problems arising in enterprise management may be resolved with flying colors by means of political work.

An economic management system can become really powerful only when it is combined with the right work method cut out for it.

The collective leadership of the party committee in the complex actively sets in motion not only party organizations and workers' organizations but also all functionaries, including the manager and the chief engineer, to aggressively carry out political work, namely work with people, among the producer masses, and through this method, it makes all workers participate in enterprise management befitting the master and actively fulfill their assignments with revolutionary zeal and creative positiveness.

With political work vigorously carried out and with the mass line thoroughly implemented under the collective leadership of the party committee, collectivism has been brought into full play in enterprise management.

By strengthening partywide guidance in economic work and giving priority to political work, work with people, complexes make functionaries and the producer-masses enhance their role as masters of enterprise management in accordance with the principle of collectivism and fulfill their responsibility as masters—herein lies the basic characteristic of complexes and the source of their invincible might and inexhaustible vitality.

That complexes in our country are our unique superior organizational form of enterprise management is also related to the fact that they are an organizational form of enterprise management which combines the centralized unitary guidance of the state with the sense of responsibility and creativity of enterprises in a rational manner.

How to combine the centralized guidance of the state with the creativity of enterprises in the management and operation of the socialist economy is a very important problem arising in managing the economy in accordance with the inevitable demands of socialist and communist construction.

To bring the creativity of enterprises into full play while strengthening the centralized unitary guidance of the state is one of the principled demand stemming from the intrinsic nature of the socialist economic system. The socialist economy, which is highly organized on a societywide scale and which develops in a planned manner, can smoothly operate only by the centralized unitary guidance of the state under the leadership of the party and the leader. Centralized unitary guidance in economic management should be all the more strengthened with the development of the economy and with the progress in socialist construction, and the creativity of enterprises should be brought into full play on the basis of this strengthening.

The organization of complexes on the basis of the Taean work method serves as a living example for solving accurately in a way consistent with the characteristics of socialist society and the realistic demands of economic development the problem of how to rationally combine the centralized guidance of the state with the sense of responsibility and creativity of enterprises in socialist economic management.

The centralized unitary guidance of the state can be substantial guidance closely geared to reality when it is given directly to enterprises as its object. Under the circumstances in which the scale of the economy has drastically increased through the vigorous promotion of economic construction, it would be difficult for the state to directly deal with each one of the numerous factories and enterprises and solve problems involving its management and operation. But if a complex is organized by binding related enterprises together, state guidance to enterprises can be conducted successfully in a manner suited to the increased scale of the economy.

The organization of complexes as planning units, production units, and units of implementation in our country has converted the centralized guidance of the state into living guidance which is brought closer to factories and enterprises and which is of substantial help to them, by giving state guidance through commissions and departments to each complex as its object.

On the other hand, each complex as a entrepreneurial unit that directly organizes and takes command of the productive activities and operations of factories and enterprises under it and is accountable to the state for these operations. This makes each complex bring its positiveness and creativity into full play to improve enterprise management with the stand and viewpoint of being fully accountable for the productive activities and operations of factories and enterprises belonging to it.

A rational conflation of the unitary guidance of the state and the creativity of enterprises is becoming reality in each area of enterprise management through complexes.

The most legitimate way to develop the economy in a balanced way according to the unitary planning of the state and implement the mass line in planning lies in realizing unified and detailed planning. Only when planning work is unified at the national level and the functionaries of state planning organization go into reality and synchronize planned indicators in detail through discussions with the producer masses, will it be possible to make national economic planning the kind of realistic and dynamic planning that accurately reflects the party's policy requirements and to bring the sense of responsibility and creativity of enterprises and producers into full play in planning work.

The organization of complexes has enabled the state planning agency to draw up scientific plans with synchronized details by directly dealing with complexes. This in turn has made it possible to have the party's policy demands better reflected in planning and insure the unified development of the economy according to concrete planning down to detailed indicators.

Each Complex bears the responsibility of working out plans for each one of the factories and enterprises under it as well as its own complexwide plans under the guidance of the state planning agency. This enables each complex to enhance its sense of responsibility to insure the practicability and scientific quality of plans in planning work. In addition, it also makes each complex carry out in a responsible manner the work of synchronizing projected indicators among factories and enterprises belonging to it and synchronizing its plans with related complexes.

Thus the complex management and operation system is our most superior unique organizational form of enterprise management based on the Taean work system that

can enhance the sense of responsibility and the creativity of complexes, strengthen the centralized unitary guidance of the state, and effectively manage and operate the economy.

Historical experience shows that in order that the superiority of the socialist system may be brought into full play in the economy by holding fast to the banner of socialism, the sense of responsibility and initiatives of complexes should be brought into play to the utmost on the basis of continually strengthening the centralized unitary guidance of the state in enterprise management.

That the complex is our most superior unique organizational form of enterprise management is also related to the fact that it is an organizational form of enterprise management which makes it possible to manage and operate the economy in a scientific and rational manner.

Managing the economy in a scientific and rational manner is one of the intrinsic demands of the socialist system. Under socialism in which all branches of the national economy are unitarily interlocked, it will be impossible to carry on production and business operations on a normal track unless all tasks are planned and synchronized in a scientific manner on the basis of accurate projections, computation, and statistics.

Managing the economy in a scientific and rational manner means carrying out all economic organizational work to suit the demands of the objective economic laws and achieving high economic returns in overall economic management through an active application of modern technical provisions and means of economic management.

With large-scale complexes widely organized in all branches of the national economy under the leadership of our party, the work of scientizing economic management to suit the intrinsic demands of the socialist system has come to be undertaken on a higher level.

The organization of complexes first of all creates conditions favorable to correctly meeting the demands of the economic laws in all economic work.

The socialist economic laws operate simultaneously and in close relation to one another, with diverse substance and demands, in all branches and units of the national economy.

Correlation in the operation of the economic laws demands that the economic laws be grasped overall and figured in calculation and put to use skilfully and comprehensively, not in isolation but in close conjunction with one another. Only when this demand is heeded precisely will it be possible to stabilize production at a high level and continually increase the social efficacy of labor by managing enterprises in a scientific and rational manner.

Today, the collective guidance of the party committee in each complex makes it possible to correctly perceive the demands of the economic laws and work out on time measures to meet these demands on the complex level, because it is the system which can comprehensively channel and analyze the will of the broad producer masses working in different branches and units of each complex and factories and enterprises under it. In this way, collective guidance makes it possible on the complex level to convert the heightened enthusiasm of the masses into powerful material energy through political work, by scientifically figuring out various factors of production, drawing up coordinated fool-proof plans to organize production, and thus accurately securing conditions necessary for production.

The demand for the scientization of economic management to conduct economic organization work to suit the requirements of economic development can be met also through the regularization and standardization of enterprise management as implemented by complexes.

What is of particular importance in the scientization and rationalization of overall economic management work is the adoption of double independent economic accounting system in complexes.

The correct implementation of the independent economic accounting system is the firm principle set forth by our party in the scientization and rationalization of economic management. Proceeding from this principled demand, complexes regard the independent economic accounting system as the method by which the state gives thoroughgoing guidance in their planning work, and as a means of reasonable planned management and operation. By making complexes managed and operated by means of a double independent economic accounting system, our party has brought about a new turn in the rationalization of enterprise management.

The double independent economic accounting system makes complexes and the factories and enterprises under them carry out productive activities and business operations in an independent and creative way, with material interest in their entrepreneurial activities, and manage their business frugally and meticulously.

Primarily because complexes are not budgetary units but independent economic accounting units, each of them can make correct economic calculations on the complex level and endeavor to rationalize enterprise management to the utmost so that it can achieve a greater economic output with a minimum input. In addition, by adopting the double economic accounting system to make enterprises under them manage their business by their own accounting systems, complexes enable each enterprise to bring its autonomy and creativity into full play.

The double independent economic accounting system in each complex operates with a view toward subordinating the independent accounting systems of factories and

enterprises under it to the purpose of successfully insuring business operations on the complex level. The double independent economic accounting system makes it possible to achieve community of interest between the complex and the factories and enterprises under it and enhance the sense of joint responsibility and creativity on the part of the entire personnel of the complex. This is to say that the adoption of the double independent economic accounting system enables the complex to bring the superiority of the independent accounting system into full play on a wider scale, transcending the confines of individual factories and enterprises, and rationalize enterprise management.

Indeed the management and operation system for complexes based on the Tae'an work method is our most unique scientific and rational organizational form of enterprise management that can lift enterprise management onto a higher scientific and technological foundation by making it possible to carry out all economic organizational work properly to suit the demands of the objective economic laws and correctly implement the independent economic accounting system.

To bring about a continual upswing in socialist economic construction at a time when the struggle to fulfill the Third 7-Year Plan is under way vigorously, the superiority and vitality of complexes should be brought into full play.

Basic to giving full play to the superiority and vitality of complexes is to manage enterprises in our own way with a tight grip on the Tae'an work method.

The great leader Comrade Kim Il-song taught as follows:

"We should thoroughly implement the Tae'an work method in all branches of the national economy. All factories and enterprises should make coordinated efforts to coordinate and plan economic organizational work under the collective guidance of the party committee as demanded by the Tae'an work system, and by giving priority to political work, inspire the producer masses with revolutionary fervor and creativity and vigorously spur them on to the struggle for the fulfillment of the prospected plan." ("Kim Il-song Selected Works," Vol 9, pp 484-485)

The Tae'an work system is the most superior economic management system which makes it possible to manage and operate the economy in a scientific and rational manner to suit the inherent demands of the socialist system. It is our party's consistent policy to thoroughly support and preserve the Tae'an work system whose potential has been proven through practice and to manage and operate the economy according to its demands.

Thoroughgoing implementation of the Tae'an work system according to party intentions—herein lies a sure guarantee for bringing about a continual upswing in socialist economic construction.

We should bring the vitality of complexes into full play by strengthening the collective guidance of the party committee and thoroughly implementing the mass line and the principle of scientific quality in enterprise management, according to the demands of the work system in our party.

In bringing about the superiority and vitality of complexes, it is important to improve economic guidance and enterprise management still more.

Improvement of economic guidance and enterprise management offers a sure guarantee for properly managing and operating complexes, which are based on modern science and advanced technologies, and for insuring the planned development of the large-scale socialist industry.

Therefore, economic guidance functionaries should better implement unified and detailed planning, improve material supply work and the organization of cooperative production, improve the organization of manpower and the management of equipment, and command cooperative production in a responsible manner.

What arises as an urgent problem in thoroughly implementing the party's economic policy and bringing the vitality of complexes into full play is how to demonstrate the sense of responsibility and the initiatives of functionaries in business operation.

Complexes are obligated to fulfill state assignments in a responsible manner by taking the initiative in business operations while positively exercising the powers granted to them. Today, when complexes have been organized, success in overall business operations, including the fulfillment of plans and the improvement of equipment, depends on the struggle of the functionaries and workers of the complexes and the factories and enterprises under them.

Our functionaries and workers should skilfully coordinate and plan their revolutionary activities by giving full play to their revolutionary spirit of self-reliance, with an intense ideological awareness, as well as a keen sense of responsibility, believing that they should always accomplish economic tasks assigned to their respective units to the hilt by taking full responsibility for them.

It is particularly important for our functionaries to bring the revolutionary spirit of absolutism and unconditionality in the implementation of party policy, prevent improper work attitudes, such as conservatism, passivity, and formalism, from manifesting themselves, and accomplish on time the revolutionary tasks in hand without fail by putting their shoulders to the wheel and devoting themselves to these tasks actively. Thus, by thoroughly supporting and protecting the party's economic policy, they should preserve the party's leadership authority and loftily bolster the leadership of the party.

A decisive guarantee for bringing the superiority and vitality of complexes into full play lies in the enhancement of partywide guidance in enterprise management.

The great leader Comrade Kim Il-song, while creating complexes, also established the party leadership system with the party committee of each complex at the center. In doing so, he took an epochal step to strengthen partywide guidance to complexes and the factories and enterprises under them.

The party committee of each complex should strive to further strengthen the leadership role of the party by energetically and vigorously carrying out party work with attention riveted on the accomplishment of the economic assignment of the complex, and by conducting party work in close conjunction with the fulfillment of economic tasks.

All economic guidance functionaries should brilliantly accomplish the militant tasks set forth by the great leader Comrade Kim Il-song in his New Year's message by continually improving and strengthening the management and operation of complexes and bringing about a new upturn in production and construction.

Party Organizational Political Work Designed To Make Functionaries Work as Becfitting the People's Faithful Servants

41090018 *Pyongyang KULLOJA in Korean No 2, Feb 88 pp 79-84*

[Article by Cho Pyong-chan]

[Text] Intensification of partywide organizational political work to make functionaries work as befitting the people's faithful servants is one of the important requirements in the implementation of our party's mass line.

The great leader Comrade Kim Il-song taught as follows:

"Protecting the interests of the people and serving the people faithfully is a basic demands of the mass line. Our functionaries should become the real, faithful servants of the people and their faithful errand boys, instead of becoming bureaucrats dictating to the people and lording it over them." ("Kim Il-song Selected Works," Vol 9, p 487)

The struggle of the working-class party for socialist and communist construction is a struggle to establish the independent stand and attitude of the masses; and the supreme principle of party activity is the providing of an independent and creative life for the people. To establish the independent stand and attitude of the masses, the working-class party should not only accurately formulate all lines and policies by giving the first priority to the interests of the masses but also vigorously carry out partywide organizational political work to make functionaries work always as befitting the people's faithful servants.

By the people's faithful servants are meant attendants who serve the people devotedly, that is, functionaries who implement party policy unconditionally and thoroughly with the spirit of devoted service to the people and who know how to give their all for the sake of the people.

Working as befitting the people's faithful servants is in essence a noble manifestation of fervent loyalty to the respected and beloved leader comrade Kim Il-song and the dear comrade Kim Chong-il, who are constantly concerned about making all our people live in the paradise of socialism and communism. The intensity of the loyalty of our functionaries to the respected and beloved leader Comrade Kim Il-song and the dear Comrade Kim Chong-il is evaluated by how devotedly they work for the happiness of the workers in accordance with the intent of the party and the leader. Keen consciousness as being the people's faithful servants is a direct manifestation of strong people-mindedness, party spirit, and working-class spirit and intense loyalty to the party and the leader.

The great leader comrade Kim Il-song, who has been single-heartedly devoting his all to the freedom and happiness of the people, is leading our functionaries warmly by the hands so that they may work as befitting the people's faithful servants.

The dear comrade Kim Chong-il—who upholds the lofty intentions of the respected and beloved leader comrade Kim Il-song, who has been devoting his all to the good of the people—has once again launched a formidable operation for socialist construction with a firm determination to provide a more independent and creative life for the masses, and while energetically pushing this operation, is carefully looking after our functionaries so that they may work as befitting the people's faithful servants. As a result, there has been established among our functionaries the noble work habit of giving primary importance to the interests of the people and striving to meet whatever demands they make, bearing in mind that what the party wants is in itself what the people want and that it is precisely by working for the people that our functionaries can loftily uphold the intentions of the party.

Today, when our party and our revolution are at a new, higher stage of development, and when the struggle to convert the whole society to the chuche ideology has intensified, how to step up partywide organizational political work designed to make functionaries work as befitting the people's faithful servants arises as a very important question. Particularly under the condition in which the masses in our party has a more profound faith in our party than ever before, how to make functionaries work as befitting the people's faithful servants arises as a very urgent question in strengthening the absolute authority of the party in every possible way and in firmly insuring the unshakable unity and solidarity between the party and the masses. For this reason, the Unyul County party committee, with a view to making the solicitude of

the party reach the people more effectively and banding them together more tightly around the party, has continually intensified party organizational political work to make functionaries work as befitting the people's faithful servants.

In order that functionaries may work as befitting the people's faithful servants, it is necessary above all to ceaselessly step up politicoideological indoctrination work designed to establish among the command personnel of the revolution the right viewpoint of being the people's faithful servants.

Comrade Kim Chong-il, member of the Standing Committee of the Political Bureau of the WPK Central Committee and secretary of the Party Central Committee, pointed out as follows:

"Party functionaries are the through-and-through protectors of the interests of the masses and the people's faithful servants working for the masses devotedly." (The WPK Is a Chuche-Oriented Revolutionary Party Which Has Inherited the Glorious 'DIU' Tradition," monograph, p 38)

In every work, to make functionaries have the right viewpoint and stand is one of the important problems that need to be solved in the first stage of practical activity. The work attitude of functionaries is the reflection of their ideological viewpoint. Only when leading functionaries have the right viewpoint of being faithful servants in the service of the people, will it be possible for them to organize every work with primary importance on the interests of the people and go deep among them and heed their voices and sincerely solve their agonizing problems.

We have persistently conducted politicoideological indoctrination work always on a routine basis to make party functionaries, administrative economic functionaries, and functionaries of workers' organizations correctly understand that the road to loyalty to the party and the leader lies in working as befitting the people's faithful servants.

There was a time when some functionaries, although they reaffirmed their determination to be loyal to the party and the leader, failed to correctly understand that they should have an intense awareness of being the people's faithful servants in order to repay the immense solicitude of the party and the leader with loyalty. There appeared even the phenomenon that some functionaries, merely finding satisfaction in comparing the current condition of life with the life under exploitation and oppression in bygone days, failed to pay sufficient attention to make the great benevolence of the party and the leader reach every corner of the people's life more effectively. Through indoctrination in loyalty to the party and the leader by closely linking it to the basic principle of the chuche ideology, we have endeavored to establish among our functionaries the chuche-oriented

viewpoint, the revolutionary mass viewpoint that regards the masses of working people as the most valuable and competent beings. At the same time, we stepped up politicoideological work to make functionaries have the correct view that to be loyal to the party and the leader, they should work as befitting the servants of the people, the subject and driving force of the revolution.

While linking all forms of ideological indoctrination, such as class indoctrination and indoctrination in party policy, closely to the basic principle of the chuche ideology, the county party committee has intensified politicoideological indoctrination work in order to make functionaries clearly understand that they should work as befitting the people's faithful servants, not forgetful of those bygone days when our people were subjected to exploitation and oppression, and that the road to establishing the independent attitude and stand of the masses lies in the unconditional and thoroughgoing implementation of party policy. The committee also stepped up ideological indoctrination work by various forms and methods to drive home to functionaries that they should learn from the example of the late revolutionary fighters who fought by always giving the first priority to the interests of the people, and that their love of the country cannot be dissociated from their love of the people.

In conducting indoctrination to influence people by positive example aimed at learning from the example of unsung heroes, we have put special efforts to make everyone learn from the example of those functionaries who assiduously and diligently work without a word as befitting the people's faithful servants, with intense loyalty to the party and the leader.

At the same time, our county party committee waged a strong struggle among functionaries to combat the phenomenon of lacking people-mindedness and the phenomenon of placing oneself above the people, encroaching upon the interests of the masses, treating the people captiously, and practicing bureaucracy by regarding one's position as something like a government position in olden days.

In the course of constantly repeating this process of political indoctrination work, functionaries began to give full play to the spirit of devoted service to the people among functionaries, the spirit of reflecting the will and interests of the people in whatever work they organize and, when it comes to a task for the good of the people, of pushing it through to the end, regardless of whether the task is minor or major. In addition, there was also established the spirit of devoting oneself, whether someone gives recognition or not, to accomplishing whatever task good for the party, the revolution, and the people.

Also established among leading functionaries of the county administrative and economic guidance committee and the county management committee was the work habit of always pondering, whether they are walking on the road or lying in bed, over ways to discharge their

duty as the people's faithful servants and to improve the living standard of the inhabitants by one step, and running about putting their thought into action.

Unyul County, once known for its unfavorable climate and lean soil, has attained a high level in per-chongbo paddy and corn yield, with grain production doubled and animal stock production tripled in the past 10 years. In our county, locally procured raw materials account for nearly 7 percent of consumer products as a result of the creation of additional raw material bases in the past 1 year or so. All these have something to do with the heightened awareness and determination of our functionaries to work as befitting the people's faithful servants.

To make functionaries work as befitting the people's faithful servants, party organizational work should be carried out in a coordinated and planned manner so that the spirit of devoted service to the people may find its expression in the practical activities of the functionaries.

When functionaries become the people's faithful servants not in word but in practical deed, they can be called functionaries really faithful to the party. The viewpoint of being the people's faithful servants should find its manifestation not in word and appearance but in practical deed, and such practical actions can prove successful when party politicoideological work is backed up with party organizational work.

There was a time when among some functionaries in the country, there was the phenomenon—despite their determination to work as befitting the people's faithful servants—of sitting still doing nothing but worrying and engaging in the exercise of empty words or, when the party raised a new question in an effort to resolve bottlenecks in the people's living, of avoiding taxing their brains by merely passing party instructions on to functionaries in the lower level in a flow of message from the top down.

In the past period, the county party committee, with a view to preventing these phenomenon from arising, stepped up the organizational life of the party and workers' organizations in close conjunction with revolutionary practice aimed at working as befitting the people's faithful servants, with intense loyalty to the party and the leader. Furthermore, the county party committee waged a forceful struggle to see that each time our party raised a new question to provide a more worthy independent and creative life for the people, all party organizations solve it in a revolutionary way, with a bold strategy and dynamic plan, an accurate division of labor and concrete arrangement, a substantive grasp and routine summation, and a constant rearrangement.

In the past period, the county party committee made particular efforts to see that when there were some conditions unfavorable to the implementation of party policy, functionaries should not waiver or hesitate but

devote themselves to turning the unfavorable conditions to their favor by putting their shoulders to the task. Functionaries should be made to devote themselves to creating favorable conditions on their own initiative, instead of grumbling about conditions—this is one of the important lessons we learned from our party organizational political work in the past period designed to make our functionaries work as befitting the people's faithful servants.

Not always were we blessed with favorable conditions in the past period in our struggle to consolidate our county in political, economic, and cultural terms. Nevertheless, to our functionaries who were devoting themselves to their tasks from the thoroughgoing viewpoint of having to perform whatever task good for the people, however difficult it may be, the unfavorable conditions, obstacles, and barriers that confronted them from time to time posed no problem.

We saw to it that our functionaries precisely maintained the stance that even an unfavorable condition could be turned into a favorable one if only they used their brains and carried out organizational work methodically, and that with this stance, they devoted themselves to creating a raw material base when more raw materials were needed and to working out a solution when the capacity of existing facilities was not enough.

When the functionaries of Unyul County were confronted with a multilayer of formidable problems which had to be resolved in raising the living standard of the inhabitants by one notch while supporting the West Sea floodgate project linking Nampo and Unyul as a community-wide endeavor, the county party committee saw to it that all our functionaries should intensify their creative search for ways to overcome unfavorable conditions and expand favorable conditions and devote themselves to solving problems on hand. Taking into consideration the favorable prospect for solving the water supply problem in Unyul County in the future, thanks to the West Sea floodgate project pushed by the party, we set our functionaries in motion to build the county's own building material bases, including the cement plant, the key link in carrying out various vast construction projects, while pushing the channel construction project and the tideland reclamation project in the manner of the speed battle. Under the guidance of the county party committee, the leading cadres mobilized in the cement plant construction project went deep among the producer-masses to seek out reserve materials and equipment while devoting themselves to unlocking locked-in links by themselves, and had technicians and workers in the county implement dozens of technical innovation plans by giving play to their creative wisdom to the fullest. In this way, the county completed the local cement factory equipped with modern facilities in 2 years with its own efforts. With the construction of this cement factory which is supplying cement to other areas after meeting the demand in the county, we were able to complete in a short period of time those construction

projects important in solving the people's food, clothing, and shelter problems, projects such as the channel project capable of irrigating thousands of chongbo of wet and dry fields, the construction of drainage network inside nearly 100 chongbo of tideland, and dozens of residential homes.

To do their duty as the people's faithful servants, functionaries should also role up their sleeves to resolve on time each and every problem that arises in the daily living of the workers.

When we say that the people enjoy an independent and creative life, it means that their independent and creative life encompasses the political and ideological as well as material and cultural aspects. Under socialism, the people receive their political lives from the party and the leader, and have their material and cultural life secured by the party and the state. Therefore, to say that functionaries solve problems arising in the lives of the people is to say that they solve all problems arising in the political and ideological as well as material and cultural aspects of their lives without exception.

What is important in solving problems for the people by working as befitting their faithful servants is for functionaries to manifest their serviceability in actively solving the people's problems so that they can continually glorify their political lives. The county party committee stepped up party politicoideological work to make all party functionaries do their duty as the people's faithful servants by thoroughly putting into practice the dear comrade Kim Chong-il's teaching that they should become the protectors of the political lives of the people. As a result, the party committee enabled each functionary to form the work habit of gladly taking upon themselves any difficult task, not concerned about the trouble that it may cause them, when it comes to protecting and glorifying the political lives of the people.

The county party county carried out in particular the task of carefully looking after people so that they might continually glorify their political lives, by linking this task closely to the work of bringing about a new turnaround in the implementation of party policy.

We went among the producer-masses and into reality wherein party policy was implemented, and by sharing our fate and fortune with them, we were able to have an accurate understanding of the actual condition of their work and life and inspired the producer-masses to renovation, while solving knotty problems for them and protecting their political lives.

We evaluated people particularly by using the intensity of their loyalty to the party and leader with which they worked, and by locating unsung heroes and labor innovators who had constantly done a good job for the sake of the party and the leader, and made them attain the honor

of being WPK members so that they might make new innovations in the implementation of party policy in order to meet party expectations with loyalty.

Solving problems arising in the material and cultural life of the people is very important to the functionaries in working as befitting the people's faithful servants.

Fully in place in our country today are all conditions necessary to constantly better the people's standard of living under the sagacious and energetic guidance of the great leader comrade Kim Il-song and the dear comrade Kim Chong-il. We have the solid foundation for excellently producing everything necessary to improve the people's material and cultural life, as well as the most accurate policies and measures in place for the improvement of the livelihood of the people.

In our county, as in other counties, under the wise leadership of the party, numerous local modern industrial factories have been constructed and their production capacity has been greatly boosted. If we operate these existing factories properly, we will be able to raise the living standard of the people in our county onto a very high level. The question is: How well will our functionaries coordinate and plan organizational work to implement party and state measures designed to improve the material and cultural standard of living?

The county party committee put efforts into making functionaries keep tabs on the state of the material and cultural life of the workers on a routine basis and solve on time problems as they arise, so that the solicitude of the party for improving the people's living standard might reach the workers.

The county party committee made party functionaries themselves, including its own responsible functionaries, heighten their interest in the task to constantly improve the inhabitants' material and cultural standard of living. The county party committee stepped up ideological indoctrination and the ideological struggle to drive home to party functionaries that they could not be called the people's genuine faithful servants if they should think this way: All we have to do is conduct political work, and the responsibility for solving problems concerning the material and cultural life of the people in a more satisfactory manner rests with administrative and economic functionaries alone.

In addition, the county party committee stepped up guidance to administrative economic functionaries so that they might put their hearts into their efforts to bring about a new turnaround in agricultural production, firmly consolidate the material and technological foundations of local industrial factories, and vigorously accelerate housing construction, with a view to better solving the people's food, clothing, and shelter problems. At the same time, the county party committee gave partywide support to the struggle for the production of "3 August consumer goods"—a drive which was initiated by our party to bring

about a new turnaround in the production of consumer goods in accordance with the intent of the dear comrade Kim Chong-il and which has been demonstrating its vitality—so that this struggle might be waged vigorously as a mass movement. To make the struggle for “3 August consumer goods” production prove its worth, we had all factories, enterprises, and household work teams actively participate in this drive and recycle every waste material generated in the production process in order to increase the variety of consumer goods supplied to the people. In doing this, we were able to seek out more reserves which would enable us to effect new innovation in the production of “3 August consumer goods.”

What the county party committee did in the past period with a profound concern to solve on time problems related to the material and cultural life of the inhabitants was the vigorous conduct of party organizational political work to make all functionaries in the service field, such as commerce, catering service, food administration, and urban management, work as befitting the people's faithful servants. Under socialism, the basic duty of functionaries in the service field is to serve for the people's living through and through and look after their living in all sincerity. We saw to it that functionaries in the service field should maintain the stand that they as necessities suppliers for working people should perform an important duty of the housewife at home and the logistics officer in the army, and from this standpoint, should regard the diverse demands and bottlenecks in the people's livelihood as if they were matters concerning their own homes and solve them in all sincerity and wage a vigorous struggle to stage a service revolution by improving service organizations, service methods, and the serviceability.

We often found time, no matter how busy we were, to visit the service network directly related to the people's livelihood, such as stores, county-operated direct-sale stores, and restaurants, where we met service functionaries and listened to their opinions, and minutely checking the monthly sales ledger, the ledgers for products, raw materials, and supplies received, the order file, and other records, and on the basis of this examination, let the functionaries establish a correct commodity supply system based on the order system and carry out commodity demand researches and commodity procurement, allocation, and supply work in a responsible manner as befitting the master. We had the responsible functionaries of factories, enterprises, and cooperative farms participating in the production of “3 August consumer goods” visit the county-operated direct-sales stores from time to time to compare the products they had made with products made by other units so that they might draw constant inspiration.

We particularly intensified partywide guidance to functionaries of the enterprise management office and the public food supply and catering service management office so that they might vigorously wage the struggle to build their own raw material bases. Under the guidance

of the party organization, the functionaries of the enterprise management office, while actively participating in farm support work in the busiest farming season, created raw material bases equivalent in size to one chongbo per person by overcoming hardships, and with raw materials produced on these bases, organized diverse commercial service activities to suit the needs of the people. The functionaries of the public food supply and catering service office, too, created raw material bases totalling dozens of chongbo, thereby laying a solid foundation for operating the food supply network at a high level of turnover throughout the year with its own raw materials.

Experience shows that if party organizations make functionaries use their brains to find ways to improve the living standard of the people with the awareness of being the people's faithful servants and put their hearts into their work as befitting the people's faithful servants, then they will be able to make something come of nothing and serve the party, the leader, and the people faithfully in the same way the anti-Japanese guerrillas did.

The successes the county party committee scored in the past period in party organizational political work designed to make functionaries work as befitting the people's faithful servants were only elementary, and there can be no satisfaction on the road of fulfilling their duty as the people's faithful servants. We are confronted with the honorable task to accelerate three revolutions—ideological, technological, and cultural, still more vigorously and bring about a new turnaround in production and construction, and consolidate our county still more solidly in political, economic, and cultural terms so that we may add luster to the 40th founding anniversary of our glorious fatherland, the DPRK, by celebrating it as the grand festival of the victors by upholding the great leader comrade Kim Il-song's New Year's message this year.

We will turn in a report of loyalty to our glorious party by still more vigorously conducting party organizational political work designed to implement the theses on the agrarian question as intended and desired by the great leader comrade Kim Il-song and the dear comrade Kim Chong-il and thus fulfilling the tasks outlined in the theses ahead of schedule in our county.

Let the Whole Nation Closely Unite and Vigorously Wage the Struggle for National Reunification

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[Article by Chon Kum-chin]

[Text] In the past year in South Korea, the vigorous struggle by people in all walks of life to put an end to the military fascist dictatorship which had continued for almost 30 years under the aegis of the United States, to realize the democratization and independent-ization of society, and to achieve the peaceful reunification of the country went on practically throughout the whole year.

The December "election" last year, based on the direct presidential election system won by the South Korean people through the June popular uprising, was intended to terminate the perennial military rule and explore the road to democracy by establishing a democratic civilian government. But in South Korea, despite the wishes of the absolute majority of the people to terminate the military rule and establish a civilian government, it turned out that the military fascist dictatorship remained to lord it over the people, and even though there was a transfer of "power," it offered no hope or expectation whatsoever. This once again clearly shows that as long as the U.S. colonial rule continues in South Korea, neither the demand of the people for democracy nor their desire for social transformation can be fulfilled.

With No Tae-u the traitor installed in the seat of power in South Korea, the South Korean people have been forced to continue to suffer under the U.S. colonial military fascist rule, and another serious obstacle has been thrown in the way of achieving peace on the Korean Peninsula and national reunification.

No Tae-u the traitor is a betrayer of the nation, cursed and hated by the people.

The traitor No Tae-u is a carefully trained running dog of the U.S. imperialists, a military rogue who mercilessly massacred fellow countrymen with the bayonet, a master in the art of swindling and fraud, and an extremely cunning renegade. It was wholly due to the U.S. backing that a scoundrel like him was elected as puppet president. To begin with, the "election" last year was held according to the screenplay written by the United States, with Chon Tu-hwan and No Tae-u acting as producers.

The U.S. imperialists, with the purpose of prolonging the military fascist rule in South Korea, actively backed up No Tae-u the traitor overtly and covertly, while scheming in every possible way to block the opposition candidates from being elected. It is as clear as daylight that but for the behind-the-scenes manipulation and backing of the U.S. imperialists, it would have been impossible for the scoundrel No Tae-u to be the successful candidate in the "election."

The political situation that has developed since the December "election" last year demands that all the patriotic forces who love the country and the nation and who are concerned for the future of the country, unite more closely than ever before and wage a vigorous nationwide struggle to oppose the U.S. imperialists and their lackeys and realize national reunification.

The great leader Comrade Kim Il-song taught as follows:

"For the independent peaceful reunification of the fatherland, all the Korean people, whether they live in the North or in the South, or abroad, should rush forth to realize this noble national cause." ("New Year's Message," 1988, p 13)

The basic guarantee for the independent peaceful reunification of the fatherland lies in achieving tight unity among all the Korean fellow countrymen living in the North, in the South, and abroad on the basis of national ideals. First of all, this is a demand stemming from the nature of the reunification issue.

National reunification is a matter of serious national concern involving the fate of the nation and is a nationwide task for the good of the nation.

The master of the nation is the people themselves, and the power to chart the fate of the nation also rest with them.

The subject of the reunification issue is the entire Korean nation both in the North and the South.

As far as national reunification is concerned, the socialist forces in the North and the patriotic democratic forces in the South share the same interests. This is not to say that national reunification will be realized automatically. National reunification can be successfully achieved only when the socialist forces in the North and the patriotic democratic forces in the South unite and wage a nationwide struggle.

In realizing a tight unity among all the Korean nation in the North and the South and overseas, it is important to remove misunderstandings and distrust between the North and the South.

Misunderstandings and distrust between the North and the South stem from differences in their systems and creeds, and misunderstandings and distrust should not be allowed to stand in the way of realizing national reunification, the cause of the whole nation.

History has precedents in which despite the differences in system and creed existing in the same nation, the people of that nation succeeded in uniting together by transcending these differences. The North and the South will be able to realize national unity if out of the desire for unity, one side refrains from imposing its will upon the other side, with both sides striving to remove distrust and misunderstandings between them.

That the whole nation should band together in grand unity and wage a struggle for national reunification is also related to the fact that national reunification can be achieved only through a powerful struggle against the splittist forces at home and abroad.

The U.S. imperialists and their South Korean puppets, having established the criminal policy of "two Koreas," are making a desperate effort to put it into action.

In an attempt to concoct "two Koreas," the splittists at home and overseas are clamoring that the South should "foster real ability" in the political, economic, and military

and all other fields to overwhelm us with force, while externally, scheming to realize a "simultaneous admission into the United Nations" and "cross recognition."

Therefore, for the purpose of putting an end to national division and realizing national reunification, a powerful struggle must be waged to smash the "two-Koreas" concoction scheme of the splittists at home and abroad.

The struggle for national reunification is a very difficult and complex one directed against the U.S. imperialists and the South Korean puppet clique, who are obstructing the reunification of our country and seeking its eternal division.

This struggle is not an internal struggle within our nation but a struggle between the foreign forces and the independent national forces, a struggle between the forces of patriotism and the forces of sell-out. To defeat the foreign and traitorous domestic forces in this struggle and achieve the peaceful reunification of the country, an incontestable superiority of the patriotic forces within our nation should be secured over the splittist forces at home and abroad. To this end, the patriotic forces in the North and South except a handful of splittists should unite closely.

National reunification can be achieved only when the patriotic forces in the North and South join forces and struggle jointly against the scheme of the splittists at home and abroad to keep our country divided.

The need for the whole nation to band together in grand unity and wage a struggle for national reunification arises as a problem of immediate urgency at a time when the U.S. imperialists and the South Korean puppet clique are stepping up their anticommunist confrontational policy and national divisive policy more viciously than ever before.

The South Korean military fascist elements under the aegis of the U.S. imperialists, advocating an "anticommunist national policy," are bestially suppressing the righteous struggle of the South Korean youths and students for independence, democracy, and reunification, by branding them as "left-leaning procommunists," and are going so far as to suppress even low-key arguments among South Koreans about peaceful reunification.

Under their anticommunist policy, the South Korean puppets declared that we, their fellow countrymen, are their "enemy" and while raving about "destroying" us with a "do-or-die determination," are inflaming a sentiment of confrontation between North and South and interminably staging a warlike racket simulating a northward invasion. In addition, the scoundrels are carrying out all kinds of shameless maneuvering without compunction in order to draw the South Korean people into their anticommunist plots.

Continually harping on the nonexistent "danger of southward invasion," the South Korean puppets continually stage government-sponsored anticommunist events everywhere; and each time their "rule" is faced with a crisis, they hatch various kinds of anticommunist conspiracies and viciously stir up enmity toward the northern half of the republic among the South Korean people and try to inoculate them with a sentiment of anticommunist confrontation, while hurling malicious slanders and calumnies at us.

Without checking and frustrating the South Korean puppets' policy of anticommunist confrontation and schemes of national division, it will be impossible to promote national reconciliation and unity and achieve national reunification.

All patriotic forces in the North and the South should confront the scoundrels' schemes of national division with national reconciliation and grand national unity and remove misunderstandings and distrust and achieve national unity. The unity of the whole nation will offer a firm guarantee for national reunification.

Whether or not all the Koreans in the North and South and overseas will unite is a basic factor which will determine whether or not they will check and frustrate the divisive machinations of the splittists at home and abroad and realize the reunification of the country.

By achieving grand national unity, all the people in the North and the South should check and frustrate the divisive machinations of the U.S. imperialists and their lackeys and turn the tables in favor of national reunification.

Ample possibilities and conditions exist that will make it possible for the whole nation to unite closely and wage the struggle for national reunification vigorously.

Needless to say, it is a fact that the North and the South have different ideologies and systems, and it is also a fact that these differences stand in the way of achieving national unity and national reunification.

Nevertheless, the different ideologies and systems cannot be a decisive factor preventing the North and the South, the socialist forces in the North and the democratic forces in the South, from uniting.

All the Koreans in the North and South and overseas come from the homogeneous race that has carried down one and the same bloodline from generation to generation, living in the same land in peace since time immemorial.

No matter how great the difference in system which has evolved over these 40 years or more may be, the common features of our nation which has developed through the long history of 5 millennia are by far more deeply rooted than this difference.

The reunification issue is a basic issue involving the very existence and fate of our nation, a paramount national issue that should be addressed most preferentially.

All the Koreans living in this land, except a handful of splittists, are unanimous in wishing that the country and nation will be reunited.

The national reunification issue is neither the question of who will swallow up whom or who will be swallowed up by whom, nor a question of which of the two sides will overwhelm the other and hold the upper hand. It is the question of how the people in the North and South as fellow countrymen sharing the same bloodline will achieve national unity.

Therefore, as far as the national reunification issue is concerned, there can be no contradiction between the communists in the North and the people in every walk of life in the South, although they live under different systems and have different ideologies and ideals.

At a time when people living under different social systems, and even people of different nationality and origin unite and cooperate with each other for common goals, there can be no reason why the socialist forces in the North and the democratic in the South—who are members of the same nation—cannot unite and join forces for the first and foremost common goal of the nation.

The great leader Comrade Kim Il-song has provided the most reasonable method for achieving the historic cause of national reunification by the North and South transcending their different ideologies and social systems.

The great leader Comrade Kim Il-song taught as follows:

“We acknowledge that the most reasonable way to solve the national reunification issue is to create a single neutral, and nonaligned federal state on the basis of the North and the South recognizing each other's existence.” (Ibid., p 13)

On the basis of a scientific analysis of the essential nature of the national reunification issue, the concrete realities in our divided country, and the strenuous struggle of our people for national reunification, the great leader Comrade Kim Il-song presented in his New Year's message this year an epochal proposal for creating a single neutral, nonaligned federal state on the basis of the North and the South recognizing each other's existence, as a most reasonable way to achieve the independent and peaceful reunification of the country.

If the great leader Comrade Kim Il-song's proposal for creating a federal state is realized, national reunification can be realized according to the will and wishes of the whole nation, with the North and the South maintaining their present ideologies and systems as they are. This proves that the formula for creating a federal state is a

most fair and aboveboard realistic national reunification formula that is unqualifiedly acceptable to anyone desiring peace and reunification, irrespective of his ideology, ideal, political stance, and creed, and regardless of his social status and grouping.

Thus the federal state formula offers a firm guarantee that under the condition wherein the North and the South have different ideologies and systems, the whole nation will be able to unite closely and join forces on the one road of struggle for national reunification.

Today, there is ever rising trend among progressive youths and students and people in all strata in South Korea toward achieving reunification under federal state system, in opposition to the “anticommunist state policy.” This realistically proves that the North and the South can unite closely under national ideals.

In our country we have excellent precedents of the communists and nationalists joining forces on the sacred road of struggle for the independent and peaceful reunification.

As our long history shows, ours is a nation possessing intense national spirit and a strong capacity for united action. Each time the country was in danger because of foreign aggression, the whole nation, the rich and the poor, the noble and the mean alike, joined forces and fought together to safeguard the dignity of the country and the nation.

In the period of the anti-Japanese revolutionary struggle, the true Korean communists waged a sacred struggle for the restoration of national independence hand in hand with workers, farmers, small and medium businessmen, religionists, and even the independence army units of the nationalists.

Particularly in the period immediately following liberation when the danger of national division increased because of the U.S. occupation of South Korea and the U.S. policy of turning Korea into a U.S. colonial military base, those thereto known as anticommunist nationalists, let alone patriotic democratic personages, embarked upon the road of league and collaboration with the communists under the banner of national salvation raised by the respected and beloved leader Comrade Kim Il-song.

The North-South joint conference of political parties and social organizations held in Pyongyang in April 1948 is a typical case. The experience of this North-South joint conference proves that those who are really concerned about the fate of the country and the nation and desire national reunification can unite closely and should unite without fail, regardless of the kind and place of their activities, and in spite of the different ideologies and social systems between the North and South.

In order that the North and the South may achieve grand national unity and realize national reunification, South Korea should above all decisively renounce anticommunism and revert its course to league with communism.

Primarily, anticommunism is an ideological weapon used by the imperialists in their ruthless fascist doctorship imposed upon the absolute majority of the masses and in their aggression and colonial rule.

In bygone days, the Japanese imperialist aggressors used anticommunism as a means of maintaining and prolonging their colonial rule in Korea, and today the U.S. imperialists are scheming for the colonial militarization of South Korea and the perpetuation of the division of Korea behind the signboard of anticommunism.

The successive fascist dictators in South Korea, adopting anticommunism as "state policy" under the manipulation of the U.S. imperialists, are using this policy as an almighty shield in justifying their antipopular and antinational crimes all kinds.

Reality proves that our nation will not be able to achieve national unity, much less peace in the country and the peaceful reunification of the country, unless the vicious anticommunist machinations of the U.S. imperialists and the South Korean puppets are checked and frustrated.

Recently, in a just and patriotic action, South Korean political and social circles are pressing for "state policy in favor of reunification" as opposed to the "anticommunist state policy."

The South Korean people should first of all never be taken in by the argument of the splittists at home and abroad about "threats of southward invasion."

The successive South Korean dictators, in concert with the U.S. imperialists, have staged false propaganda by warning each year when the Imjin River froze that North Korea's attack across the frozen river was imminent, and when the mountains became thick with vegetation, that North Korean troops would "invade the South" by taking advantage of the green foliage. They also framed various "incidents" to clamor about the "danger of southward invasion."

The South Korean puppets are still circulating propaganda about the danger of "imminent southward invasion" at a time when we have made a realistic multinational disarmament proposal for the immediate purpose of easing tension and securing peace and unilaterally cut our troop strength by 100,000 men.

The propaganda circulated by the U.S. imperialists and their lackeys is nothing but a deceptive ploy designed to cover up their own scheme to invade the North and maintain and prolong their colonial fascist rule.

In fact, what actually exists on the Korean Peninsula is the threat of northward invasion, not a "threat of southward invasion."

Our party and the government of our republic, ever since the country and the people were divided, have consistently demanded that the country be reunified through dialogue and negotiation and have done everything possible to that end.

Not just once or twice have we solemnly proclaimed that we have no intention to "invade the South" or to impose our system on the South, and many times we have declared that whatever situation develops in South Korea, we will never intervene or interfere.

But, each time the U.S. imperialists and the South Korean puppets laid the blame at our door by branding this position of ours as what they call a "disguised peace offensive," while incessantly stepping up their machinations of aggression and war provocation.

Reality clearly shows that the U.S. imperialists and the South Korean puppets are intent upon perpetuating the division of the country while seeking distrust and confrontation between North and South, instead of trying to improve North-South relations and resolve the national reunification issue by peaceful means.

The South Korean people should have the right perception of us communists and the socialist system in the northern half of the republic.

The Korean communists are sincere people who are struggling for the independent stand and attitude of human beings, of the nation, and of the world, upholding as their guiding thought the immortal *chuche* ideology which values the independent stand and attitude of the masses, of the country, and of the people.

When the fate of our nation was trembling in the balance under the Japanese imperialists' colonial rule, our patriots had for over 20 years waged an armed struggle against the Japanese imperialist aggressors to the end, exposing themselves to the winds and dewdrops and going through the hail of enemy fire, for the sole purpose of regaining the independence of their fatherland; and nobody dares to deny that these patriots are none but the Korean communists.

The Korean communists are true *chuche*-oriented communists who, even after the liberation of the homeland, instead of resting on their laurels, devoted their whole lives heart and soul to the struggle for the independence and unity of the nation and for the freedom and happiness of people in all strata, regarding themselves as the sons of the nation and the faithful servants and errand boys of the people.

The socialist system established by our communists in the northern half of the republic is the most superior social system that has raised the status of the masses onto the position of the masters of the state and society and in which everything serves for the good of the masses.

Kim Ku, originally a dyed-in-the-wool nationalist who used to pride himself as an anticommunist devotee, was so bewitched by the depth and breadth of magnanimity and personality of Comrade Kim Il-song—the great helmsman leading the whole nation on the one road of building a sovereign, independent state, the great leader who embraces in his bosom whoever is concerned about the country and the nation, irrespective of his past—that he shifted overnight to the road of league with the communists and entrusted his remaining life to the great leader Comrade Kim Il-song. This anecdote is still instructive to the multitude.

The South Korean people should not be fooled by the anticommunist, anti-North propaganda of the fascist dictators but crush the anticommunist machinations of these scoundrels and come forward on the road of league with the communists.

In order for the North and South to achieve grand national unity and realize national reunification, it is also necessary to overthrow the military fascist dictatorship and realize democracy in South Korea.

The history of national division over the past 40 years or more clearly tells us that as long as the fascist rule continues, neither national unity nor the peaceful reunification of the country can be achieved.

The South Korean fascist rule is a machinery of national confrontation which stirs up enmity and confrontation within the nation under the slogan of anticommunism.

Therefore, the military fascist rule should be liquidated in order to achieve grand national unity and realize national reunification.

The South Korean people should strongly oppose and reject the traitor No Tae-u's attempts to cling to the reins of power.

The traitor No Tae-u's "election to the presidency" was concocted by nothing but coercion, the almighty dollar, and fraud. That is why it is quite natural that currently the South Korean youths, students, and the broad opposition democratic forces are waging an active struggle against the election irregularities, declaring the traitor No's "election to the presidency" is null and void.

Should the No Tae-u fascist regime be acquiesced, the South Korean people would continue to groan under the horrendous fascist rule, North-South relations further deteriorate, and the danger of war, the danger of nuclear war in particular, increase on the Korean Peninsula.

Just as they brought the fascist dictators to their knees by their united might in the June popular uprising last year, the South Korean people should once again wage a strong anti-U.S., antidictatorial struggle to decisively check and frustrate the traitor No Tae-u's attempts to cling to the reins of power and establish a genuine democratic government.

The opposition parties were defeated in the last "presidential election" not because the people supported the traitor No Tae-u but because the democratic forces failed to unite and put up a single candidate.

The democratic forces in South Korea should learn a serious lesson from this defeat and achieve unity within the democratic camp in order to emerge victorious in the antifascist democratization struggle.

Only by struggling in unity will the South Korean people be able to overthrow the roughish fascist forces and realize democratization.

In order for the North and the South to achieve national unity, it is also necessary to realize broad contacts and exchanges between the two areas.

If the barriers are allowed to remain between the North and the South, with officials of North and South Korean political parties and social organizations unable either to contact each other or to travel back and forth as they are unable now, then it will be impossible forever to remove misunderstandings and distrust and achieve national unity.

The South Korean fascist clique is insisting that the reunification issue be resolved at the initiative of the government authorities and that individual political parties or social organizations tacitly follow the "reunification policy" of the authorities. This is a self-righteous way of thinking and an exclusionist action on the part of the privileged minority stratum designed to monopolize the handling of the national reunification issue involving the fate of the whole nation, by rejecting the will of the nation.

To promote national reconciliation and unity, the door to travel between North and South should be opened and there should be free dialogues and contacts.

Only when the barriers between North and South are brought down, and political and social organizations and individual personages are allowed to hold bilateral, multilateral, or individual contacts and dialogues and freely travel between the two areas, will it be possible to deepen mutual understandings, cultivate mutual trust, and achieve national reconciliation and unity.

More immediately, the North-South joint conference as proposed by the great leader Comrade Kim Il-song in his New Year's message this year should be convened without delay to give a fresh turn in achieving national reconciliation and unity.

It is as justifiable as natural that recently, among South Korean youths and students and political circles, there has emerged the demand for "reunification by the masses," a demand that national reunification be realized by the efforts of the masses, the subject of reunification, by acting as masters.

All the patriotic forces in the North and the South, putting the differences in their ideologies and social systems behind, should unite closely as one on the basis of national ideals and hasten the historic day of national reunification without fail by smashing the policy of confrontation within the nation and the divisive policy pursued by the splittists at home and abroad.

Our Republic Is a Peace-Loving Socialist Country

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[Article by Kang Sok-chu; not translated]

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